



**Lord of the Rings:  
Apocalyptic Prophecies**

E.A. BUCCHIANERI



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“ ‘These are indeed strange days,’ he muttered.  
‘Dreams and legends spring to life out of the grass.’ ”

~ J.R.R. Tolkien, *The Two Towers*

Darkness covers the land, war and rumours of war threaten the lands of Middle Earth, the powers of evil are rising, the earth itself is convulsed, yet there is hope; a small band of courageous souls enter upon a nigh impossible quest to quell a diabolical enemy, while a hidden king comes to claim his rightful throne through the turmoil of battle as foretold by prophets of old and rebuilds his kingdom laid waste by his enemies.

The plot of J.R.R. Tolkien's classic High Fantasy epic, *Lord of the Rings*, is it not? However, the above narrative may be more than a fantastic story. Is it possible Tolkien was inspired by astounding Roman Catholic prophecies yet to be fulfilled? In fact, not many Catholics are aware of these prophecies, and for those who have read them do not believe, for they indeed sound surreal as though penned by a fiction author despite having been imparted by approved saints and mystics of the Church.

Why, the reader may ask? These little known prophecies may sound fantastic, but in truth are downright frightening, condemning the sinful corruption of both the Church and the secular world alike. One may dare to suggest these foretellings have been suppressed from the majority of the faithful due to the damning nature of the warnings from Heaven despite receiving Church approval. Yet, the prophecies are available for those who seek, and Tolkien being a devout Catholic may have woven threads of these revelations into his famous epic, which we shall now explore.

### **In the End Times: the Great Monarch and the Angelic Pontiff**

For centuries, saints and mystics of the Church foretold that near the End Times, Satan would be given a period to test mankind, also foretold in the Book of the Apocalypse: "And after that, he must be loosed a little time." (Apoc. 20, 2) Pope Leo XIII (pontificate 1878-1903) experienced a vision displaying the liberty that would be granted to Satan, and was shown that the devil and his followers would be given the time he demanded to tempt the world: about seventy-five to one hundred years. The mystic and stigmatist Blessed Anne Catherine Emmerich (1774-1824) has even provided the faithful with a date for when this horrific 'Age of Satan' would commence. According to her revelations,\* the devil and his minions would be allowed this period of freedom fifty or sixty years before the year 2000 AD and they would begin to prepare the earth for this age long before the year ever arrived.

Ominous, is it not?

Other mystics fill in considerable details about this dark time: corruption would cover the earth, sin would be so great that the land will rebel against man and the seasons would no longer be discernible. Morals would become non-existent, impurity would be so terrible that there would be hardly any virgin souls left on earth. Hedonism would grow more rapid than in the pagan times. The

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\* Bl. Catherine Emmerich's revelations were recorded by the author Clemens Brentano, and unfortunately it is noted he introduced several of his own embellishments to her testimony making it impossible to discern her prophecies from his additions. That being said, Catholics continue to read her revelations as recorded by Brentano and Tolkien may have also been influenced by what was attributed to her, hence her prophecies are also included in this study.

Church itself would become corrupt from within and would abandon its holy traditions as they had been practised for centuries, (often perceived to be the revolutionary reformations of the Vatican II Council), and that Heaven would be forced to send cataclysmic misfortunes to the earth in an attempt to bring mankind back to its senses such as previously unknown plagues, famines, catastrophic earthquakes, three World Wars, the threat of Muslim invasions in the western world and the complete destruction of Paris to name a few. When these fail, the last and greatest punishment would be the Three Days of Darkness when all Hell would literally and physically be let loose, destruction would come in a rain of fire, and those not properly prepared for these chastisements would be struck dead. Two-thirds, or in some prophecies, three-quarters of the human race would be annihilated, those remaining would be left to repopulate and rebuild the earth.

After these horrific days have passed, there would be a great period of peace the like of which was never witnessed before in history. Heresies will be wiped out, world wide conversions will take place. All Christian churches separated by heresy or schism would come back to the Roman Catholic fold, which would be completely reformed back to its former Latin traditions under the guidance of a great pope, an 'Angelic Pontiff'. In union with the Angelic Pontiff, the secular world would be ruled by a Great Monarch who will be chosen by Heaven to restore all the absolute monarchies of Europe that would then rule under his sceptre as in the days of the Holy Roman Empire. This great period of peace would last for about thirty years until the death of the Great Monarch, after which the Antichrist will reveal himself and attempt to corrupt the faithful once more before Christ shall appear from Heaven with His Angels on the Last Day and commence the General Judgement. This appears to be the general outline of the various prophecies.

Concerning the Great Monarch, who is he? From whence shall he appear? From the numerous prophecies, the time of his appearance is difficult to discern—he will be a man of war, driving back enemies that will have invaded Europe. The miracles that will appear at his coming and his own personal holiness will be so great he will convert many and his enemies will be quickly defeated. From this we can assume he might come during a great war before the harrowing Three Days of Darkness with its Rain of Fire, although it is still possible he might come after. However, there is no doubt from what country he will take his throne: he will be a descendant of the Merovingian dynasty, Charlemagne and the slaughtered Bourbons. He will be the last and greatest of the Kings of France.

### **A Hidden King ~ Descendant of a Great Lineage**

Arguably, the most detailed and astounding number of prophecies concerning the return of the Monarch to France were revealed by the Church-approved French stigmatist, Marie-Julie Jahenny (1850-1941), a peasant from

Brittany, yet few outside of France have heard of her until now despite the numerous visions and prophecies she received.<sup>1</sup>

According to her, the Great Monarch would be a hidden descendant of the "King and Queen martyrs", apparently Louis XVI and Marie-Antoinette that were murdered during the republican French Revolution. He would be the last and greatest of the Bourbon line, yet would remain 'hidden' for his own safety as the powers ruling France and the world at the time will stop at nothing to ensure that an absolute monarchy will never be restored. However, despite their venomous malice, he would come forth out of hiding when the time was right accompanied by great miracles in the sky that would declare his coming. The miracles that will appear will be so great that the like of them will not be seen again until the Last Days, these wonders will even include resurrections of the dead. Weary of civil and world wars, in addition to corrupt democracies ruled by demonic elements that do nothing but secure their own party interests to the detriment of the citizens, the people of the earth will at last recognise they have no true freedoms under their republics and cry out for the absolute monarchies to be re-established.

At first, three aristocratic contenders will come forward in an attempt to claim the French throne, including the Orleans branch, but they will all fail. The true king will come out of hiding and will be ridiculed in the beginning, but will succeed in claiming the throne after the various miracles will appear proving his royal claim. After purging France of its enemies, he will come to the aid of Europe still gripped in the ravages of war. The new king will first come to the rescue of the Angelic Pontiff, who will be held captive in Rome, and after freeing him, this great king will be crowned Holy Roman Emperor by the Angelic Pontiff and rule over the other kings of Europe for a time. All countries of the earth will be influenced by his just and holy rule.

For centuries saints prophesied that France is destined to reform a corrupt world near the end of time, but why is the monarchy of France chosen for this great mission? To find the answer, we must look back to the coronation of King Clovis I (c.466-511 AD), the first King of the Franks (France), and his miraculous conversion.

### **Absolute Monarchies ~ Approved by Heaven**

Before the time Clovis came to power in the latter half of the 5<sup>th</sup> Century, Europe consisted of multiple tribal kingdoms and principalities, which included the land of the Franks (the future France). A number of these tribal kingdoms were still under pagan rule, while the majority of them were converting to Arianism, a heretical doctrine denounced centuries earlier at the first ever Ecumenical Council of the Church at Nicea 325 AD. The Arians believed that while Christ was the appointed saviour of mankind, they denied that He was of the same nature as God, declaring He was created. According to the Arians, Christ was nothing more than

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<sup>1</sup> For a detailed account of her revelations and those of other approved saints and mystics of the Catholic Church concerning the Days of Darkness, the Angelic Pontiff, and the Great Monarch, see *We Are Warned: The Prophecies of Marie-Julie Jahenny*  
(December 2011: [www.scribd.com/doc/74402052](http://www.scribd.com/doc/74402052) )



(Above) Medieval manuscript illumination of King Clovis I Baptised by St. Remi with The Holy Spirit bringing the Sacred Ampulla (1325-1335) by Jacob van Maetant.

(Below) Artwork from the 15<sup>th</sup> Century depicting the baptism of Clovis I (top left), and his gift of healing as he touches a subject inflicted with scrofula, (middle).



a highly favoured mortal man and was not divine. This reinterpretation of the Saviour was completely against the Traditional teaching of the Church upon which the Christian Faith rested, and was in fact considered an Antichrist doctrine, for according to the teachings of the Apostle St. John, those who attempted to deny the divine or the human nature of Christ were forerunners of the Antichrist, hence the condemnation of Arian doctrines by the Church. However, while the Council of Nicea declared that the divinity of Christ was an article of faith, the Arian heresy continued to spread rapidly as mentioned.

Returning to Clovis I, although not an Arian, he was still a pagan who was married to the Roman Catholic princess of Burgundy, St. Clotilde. Despite her attempts to convert him, Clovis remained sceptical of the Christian faith until threatened with war and the loss of his kingdom to the Alemanni tribes near Cologne. As tradition states, he made a pact with Christ that if he won the battle, he would become baptised. He defeated the Alemanni and fulfilled his oath to become a Roman Catholic Christian. On his baptism Christmas Day 506 AD his conversion was sealed by a miracle ~ the Holy Spirit appeared in the form of a dove bringing sacred chrism for Clovis' coronation and a lily from Heaven, a symbolic representation of the Trinity, the doctrine of which the Arians rejected. Henceforth the sign of the French monarchy became the Fleur-de-Ly.

This miracle from Heaven was of paramount importance to the establishment of the kingdom for this was no mere recurrence of the conversion of the Emperor Constantine who only saw a cross in the sky. Clovis had received heavenly-made oil, his anointing mirrored the anointing of kings as seen in the Old Testament, such as King David's anointing by the prophet Samuel and King Solomon by Zadok the priest. Furthermore, with the appearance of the Holy Spirit, Clovis's miraculous anointing and ascension to the throne was seen to be a metaphorical symbol of Christ's anointing by the Holy Spirit. P. Christian Klieger notes the tremendous impact Clovis' conversion and anointing had on Western Europe:

“Rather than being a Roman emperor who was divine in his own right, the new universal ruler served in Christ’s stead on earth, and ruled by His right. (...) The oil brought forth by the dove was the new Palladium, the source of all legitimacy. It was to serve as the model of absolute monarchy in Western Europe until the Enlightenment. (...) While Constantine was consecrated by St. Sylvester, and later Charlemagne by Pope Leo, throughout the history of the West, only Christ and Clovis are witnessed as being anointed by a literal epiphany of the Holy Spirit. The ‘Divine Right (of Kings)’ of all European monarchies has its origin in the anointing of Clovis. More than any other action, the baptism symbolised the fusion of Greco-Roman, German, and Judeo-Christian worlds in a new concept of universal empire. The Sacred Ampulla itself (the vessel of oil brought by the Dove) became among the most holy relics of the French monarchy, securing for the king the style, ‘Most Christian’ and ‘Eldest Son of the Church’ until the very end of the *Ancien Régime*. The French monarchy had become one of the great pillars of the Papacy. (...) Clovis’ embracing of orthodox Roman Catholicism was a severe blow to the Arianism of Gaul (i.e. ancient France). The Frankish king’s profession

(of faith) helped establish the primacy of the Bishop of Rome in matters Christian.”<sup>2</sup>

We may ask why Clovis was so favoured with an epiphany of the Holy Spirit? Tradition also states his royal bloodline had descended from the Tribe of Judah and the House of David, and thus the Kings of France were believed to be distant descendants of Christ’s Royal House: a sign that Christ’s kingdom was indeed visibly present on earth in both the Church and in a holy secular empire established by Heaven itself. The miracles do not cease there: according to tradition, from that day forward Clovis and his descendants were all empowered with many mystical gifts, including the gift of healing.

Eventually, Clovis also defeated Alaric II, king of the Visigoths in 507 AD near Poitiers, and established Paris as the capital of his kingdom, thus uniting the lands that include most of present-day France and south-western Germany.

In conclusion, the French monarchy, a blessed and divinely-favoured blood line, had saved Europe from perilous heresy and was paramount in establishing Roman Catholicism in Europe. According to the prophecies, the last of this favoured royal line would also come forth out of hiding in a miraculous manner to save Europe and the Church one last time before the appearance of the Antichrist.



The battle between Clovis I and the Visigoths (Manuscript date c. 1325 -1335)

<sup>2</sup> P. Christian Klieger, *The Microstates of Europe: Designer Nations in a Post-Modern World*. (United Kingdom: Lexington Books, 2013), pp. 139-140.

## The Bible and Prophecies: Inspiration for Tolkien's Great Epic?

Tolkien did not write *Lord of the Rings* first, it originated as a sequel to his famous fantasy work, *The Hobbit*, which he wrote for his children. At first, Tolkien continued the tale of the magical ring introduced in *The Hobbit* mostly to indulge his linguistic interests, inventing a history to explain the evolution of the Elvish languages, never dreaming that people might be interested in his new project until requests from readers wishing to find out more about hobbits and their adventures became more prolific. From there, the story of the One Ring grew until it became a mighty epic featuring the history of not just one fictional kingdom, but several realms with various races, plus thousands of years of history, culture and lore.

Although the majority of his great epic was written during the ravages of World War II, Tolkien insisted the fantasy battles he penned in *Lord of the Rings* were not based on that terrible time, and indeed, he declared that he did not intend to impart any hidden meaning or message in his text, that it was not even allegorical or topical, rather, he solely wished as a tale-teller to "... try his hand at a really long story that would hold the attention of readers, amuse them, delight them, and at times maybe excite them or deeply move them."<sup>3</sup> However, Tolkien did admit that, "As a guide, I had only my own feelings for what is appealing or moving."<sup>4</sup> In other words ~ he wrote about what interested him ~ and despite his protestation of including anything allegorical into his tale, Catholic history and mystic prophecy obviously received its fair share of attention in addition to Norse and Germanic myths featuring fabulous rings of power.

No doubt those already familiar with Tolkien's tale that takes place in 'Middle Earth' already see many of the links between the Catholic prophecies stated above and his famous text. In fact, the term 'Middle Earth' is not Tolkien's original invention but a reference derived from *Mediterranean*, the inland sea that marked the 'Middle of the Earth' according to ancient maps until the discovery of the New World.

Needless to say, it is a daunting challenge to summarise the vast 'history' of Tolkien's fictional world complete with an interpretation of its possible symbolism within a few pages, but for the sake of understanding the various plots and how they link to Catholic prophecy, in particular, with divinely chosen kings of the past and the Great Monarch of the Latter Days, we shall make the attempt.

In the Appendixes of *Lord of the Rings*, Tolkien provides vast time lines and chronicles recounting the formation of his fictional kingdoms, and how the various struggles of their inhabitants after many centuries leads to the decisive War of the Ring. From the beginning, we can see Tolkien was not only inspired by medieval history and Norse-Germanic mythology, but also by the Old Testament, namely Genesis and its account of the first kingdoms of the ancient world in the Middle East. Although not apparent at first, there are important links with the Old Testament and the visions of Catholic mystics which Tolkien also seem to have included in his narrative that we must examine first in order to understand the framework on which the epic rests.

Far beyond the borders of Tolkien's fictional Middle Earth lies a land across the sea known as the Blessed Realm ruled by the Valar, the Guardians of the World, an immortal race with great mystical powers. Apparently, the land is also

<sup>3</sup> J.R.R. Tolkien, *The Lord of the Rings, Foreword*, (Great Britain: HarperCollins, 1993), p. 10.

<sup>4</sup> Ibid.

inhabited by the immortal Elves also known as the Eldar, although they do not seem as powerful as the Valar. Commentators have often noticed this Blessed Realm is symbolic of Heaven or Paradise, the Valar representing the angelic beings of heaven, while the Eldar Elves may be a symbol of a race not yet touched by original sin, similar to Adam and Eve.<sup>5</sup> Within this Blessed Realm are two mystical trees called Telperion and Laurelin that give light to the land of the Valar, which seem to bear a close resemblance to the Trees of Life and Knowledge in the Garden of Eden. Fëanor, one of the greatest and learned of the Eldar Elves makes three fabulous jewels called the Silmarilli, in which he encased the light of the two trees. These powerful jewels were coveted by an evil entity called Morgoth the Enemy, and after destroying the two mystical trees, he steals the jewels from the Land of the Blessed and brings them to his tower across the sea in the mortal lands of Middle Earth. Despite this destruction, Telperion bore fruit before it was poisoned, and from the seeds a likeness of this tree was preserved in Middle Earth through its descendants from age to age, a detail which will become important later in *Lord of the Rings*.

Filled with anger and pride, Fëanor defies the wishes of the great Valar and leaves the Blessed Realm to hunt down Morgoth in an attempt to recover the jewels by force, bringing a great number of the immortal Eldar with him into exile in Middle Earth, perhaps based on the account of Adam and Eve thrust out of Paradise. A race of mortal men on Middle Earth called the Edain become allies with the newly arrived Eldar Elves and help Fëanor in his quest, although it is a hopeless war and they are defeated by Morgoth.<sup>6</sup>

However, a rare handful of mortal elves wedded with men during this time, and their descendants continued to battle the evil Morgoth. One of the elven race who married a mortal was the Princess Lúthien. With her husband Beren of the mortal Edain, she eventually succeeds in wresting back one of the stolen Silmaril jewels from Morgoth's crown. The one jewel is passed to their descendants until it comes into the possession of Princess Elwing, who marries Eärendil the Mariner, another descendant of Elves and Men. Eärendil succeeds in gathering the two races of Elves and Men once more and together as allies they defeat the evil Morgoth, yet despite their valiant efforts the other two Silmaril jewels are lost forever. Although the reason is not mentioned in the *Lord of the Rings* chronicles, Eärendil was not permitted to return to the mortal lands of men, but his ship was allowed to sail into the heavens bearing the light of the last Silmaril thereby becoming a star, thus giving hope and light to those mortals still oppressed by the Great Enemy and his evil servants on Middle Earth.

Through Eärendil's the Mariner's sons, Elros and Elrond, a distinct race of semi-immortals is born called the Peredhil or Half-Elven, a remaining remnant of the High Elven Kings that originally journeyed to Middle Earth. In recognition of

<sup>5</sup> The one major departure from Sacred Scripture is that Tolkien has the 'angelic' Valar help finish the creation of world instead of the 'One' Creator as we learn from his other writings. However, since Tolkien was a traditional Catholic, it is highly unlikely he intended to support a theological error. We have to keep in mind that as a creative writer Tolkien wished to create a great mythical world in the tradition of the ancient epic-poets of the past, so of course not everything could follow Scripture. Despite this, many Biblical themes exist throughout the text. At least his concept of the Valar is not that much different from the traditional Catholic teaching of angels in that after God created the world, He gave each and every angel of the lower Choirs a task to accomplish in the material world, either to keep the heavenly bodies set in their course, or to be appointed as guides of mankind.

<sup>6</sup> Tolkien tells the full tale of the jewels in another work, *The Silmarillion*.



## Mappa Mundi from the *Chronologia Magna* (1320) by Paulinus Venetus

In ancient European maps, east is situated on top in honour of Christ, the Light of the World, represented by the rising sun. Therefore Asia is in top, Europe is to the left, Africa to the right. The Y-shaped body of water in the middle is the Mediterranean Ocean and the Black Sea.

their Elven heritage, the great Valar of the Undying Lands grant Elros and Elrond a choice: they could remain immortal as the Elves, or choose to become mortal men. Elros chose to become mortal, although he and his descendants were granted thrice the lifespan of other men due to their lineage with the Eldar and the great men of old, thus setting them apart so to speak from the 'lesser-men' of Middle Earth, a 'chosen' race of mankind. In addition, the Valar wished to reward Elros and his mortal race for their sufferings and valour in defeating the enemy Morgoth, and grant them a new kingdom beyond the shores of Middle Earth, the Isle of Elenna far removed from the pains and toils of other lands. On the Isle of Elenna stands a magnificent mountain that affords a view of the immortal Eldar kingdom. After following the Star of Eärendil to the new land promised them, the Men of Edain establish the Kingdom of Númenor with Elros as its first King. Despite the favours received from the great Valar, once Elros had made his choice to accept mortality, his descendants had to remain mortal and their fate could not be altered with the exception they were given the grace to choose the time of their death.

In contrast to Elros, Lord Elrond, who we will see again in *Lord of the Rings*, decided to remain immortal like the Elven Eldar, a choice which was also granted to his immortal descendants. Lord Elrond and his descendants were also granted a boon by the Valar as a reward for their bravery in defeating Morgoth: if during the course of their immortal lives they grew weary of the pains of Middle Earth, they would be allowed to sail once more back to the immortal Undying Lands of the Blessed at a special time appointed and remain there forever. Yet there was also a condition attached to the reward: if the descendants of Elrond did not wish to return with him when the appointed time came, they would become mortal and eventually die on Middle Earth. The Valar also laid down one final condition on the mortal race of King Elros known as the great 'Ban of the Valar' ~ the mortal Númenors were forbidden to sail past their own borders and seek the Undying Lands for they had made their choice, and the Valar could not take back from mortal men the Gift or the Doom of mortality. Any attempt to sail to the Undying Lands like Elrond and the Eldar would be an act of open rebellion and bring disaster upon their kingdom. In all, we can see Tolkien's development of 'chosen' people and the concept of a 'promised land' similar to Abraham and his descendants in the Old Testament. From here Tolkien begins to construct the history of the kings of Middle Earth and how they arrived on that land, the folly of their descendants, and the promise of a faithful king who would return to restore all that had been lost.

Continuing Tolkien's tale, in the first days of their reign, a time of great peace and prosperity existed between the two Kingdoms of the blessed immortal Eldar and the mortal but great Númenoreans. However, a new evil power appears on Middle Earth, Lord Sauron, the principal evil character in *Lord of the Rings*, who begins to oppress and enslave the lesser races of men. Nevertheless, he fears the new race of the Númenoreans and devises a plan to ensnare them, but he must first seduce the wise and far-seeing Eldar if possible. Feigning friendship, he teaches them the art of making empowered objects through smith work and they begin forging the various Rings Power. Over time we learn that three of the Rings were for the Elven kings, seven for the dwarf lords, and nine for the kings of Men. Yet unknown to them, Lord Sauron forges a new Ring that will control all the others. The Eldar eventually discover his evil designs and the Elves make war upon Sauron, he is defeated and the Three Rings made for the Elven kings are hidden from him. The dwarfs also ensconce themselves in their underground kingdoms

with the result their rings are either stolen during wars or lost in the mists of time. The Nine Kings of lesser-men are not so wise: they are enslaved by their nine rings and become the feared Nazgûl, or Ringwraiths, demonic witch-pawns of Lord Sauron.

Afterwards, Sauron continues to oppress the lesser men of Middle Earth, and at first, the Númenoreans came to their aid, but they eventually grew greedy for power and wealth as their generations pass until they also become tyrants. As they grow in discontent, the mortal descendants of Elros come to regret their ancestor's choice and yearn for immortality ~ the magnificent view of the Eldar Kingdom from the mountaintop no doubt makes them covet the Eldar's immortality all the more, (a borrowing from the account of the Tower of Babel and King Nimrod's challenge to God?) As time passes, the people of Númenor are divided: the majority following the corrupt kings that envied the immortal Valar and Eldar, and the few who continue to call themselves the Faithful and who adhere to the Ban declared by the immortal races. In their envy and growing hatred for the Eldar, the corrupt kings began to abandon their High Elven names and language, and even persecute the remaining Faithful. The situation grows more dire as future generations discover that their very fear of death is decreasing their gifted longevity and this realisation fuels their desire to cross into the Undying Lands more than ever before. Rebellion is rife. However, they continue to fear the warnings of the Valar, Guardians of the World, and this alone prevents them from breaking the Ban.

Eventually their fear is overcome by the deceitful wiles of Lord Sauron. Filled with pride and vainglory, the last king of the Númenoreans yearns for conquest and gathers a great fleet to sail against Lord Sauron on Middle Earth in an attempt to gain supremacy over the mortal kingdom. The power and splendour of his army is so mighty that even Sauron's servants grow fearful, they desert him and the evil lord is captured. However, Lord Sauron is shrewd: he senses the king's pride and his people's growing rebellion against the Valar and Eldar. Bewitching the king, he convinces him that the Ban to cross the sea to the Undying Lands was nothing more than a ploy to keep the mighty race of the Númenoreans from surpassing the Valar. If he boldly went and conquered the Undying Lands, immortality would be theirs.

The king is swayed by his evil council and mustering the greatest army that was ever gathered on Middle Earth, his mighty fleet sets sail to challenge the Ban only to bring forth an unimaginable punishment ~ as soon as he sets foot on the Lands of the Blessed, the Valar relinquish their Guardianship and call upon 'the One', symbolical of God, whereupon the ancient world is punished through great cataclysmic events. The island kingdom of Númenor with its great mountain is thrown down into the sea and the immortal Lands of the Blessed are removed from the circles of the world so that only the Eldar may still set foot on them. The Evil Lord Sauron does not escape the chastisements and is also punished: he is caught in the great shipwreck as the ocean consumes Númenor and his physical nature is destroyed. He survives as a malicious black spirit filled with hate and venom, unable to assume a shape that men may gaze upon and remains a shapeless form of terror. Fleeing to his bleak realm of Mordor in Middle Earth, he hides for a time until he discovers that a remnant of Númenoreans whom he hated the most managed to survive the catastrophe ~ a handful of the descendants of the Faithful led by Elendil, who despite having suffered years of persecution from their own corrupt kindred, had still held fast to the Ban of the Valar. They had escaped the

destruction of Númenor on ships and now found themselves exiles on the mortal lands of Middle Earth.

No doubt Tolkien derived his plot from the account of Noah and the purification of the ancient world by water in addition to the fall of Babel. We may even observe a link between the Númenoreans' longevity, the shortening of their lifespan, and the section of the Old Testament recording God's decision to cut short the years He first gave to men on earth such as Mathusala who lived up to the ripe old age of nine hundred and sixty-nine before he died. (Gen. 5:27). Of interest, Tolkien's tale of the One 'God' removing the Lands of the Blessed from the circles of the world also sounds surprisingly familiar to Bl. Anne Catherine Emmerich's other biblical revelations in that she was shown the fall of humanity and how Adam and Eve were exiled from the place of their creation in the Garden of Paradise. According to her, they were driven downward to the lower realm of creation while Paradise appeared to be lifted up higher and higher like a cloud until it was separated from the earth and floated above it, rising mystically with the rising sun each morning far out of reach of fallen man.<sup>7</sup> The catastrophic fictional events of Númenor also bear a resemblance to Catholic prophecies that state in the Latter Days only a few faithful would remain true to Heaven's commands while the rest of mankind will perish amidst cataclysmic punishments that will end the 'Age of Satan', bringing a Great Age of Peace, but only for a brief time.

Of course, we have yet to come to the chronicles in which the story of the *Lord of the Rings* actually takes place, but the following history now sets the scene. Elendil the Faithful and his exiled descendants establish a new kingdom in Middle Earth called Gondor and other allied realms near the very borders of Lord Sauron's dark realm in Mordor, which throws him into a rage. The evil lord devises war upon the new kingdoms of his enemies who dare to challenge and thwart his rule in that circle of the world. We have already learned that Sauron had persuaded the Elven Kings to forge the various rings of power, however, he deceives the various races of Middle Earth, for in secret he brings forth from the fires of Mount Doom the One Ring that controls them all. Confident of his success, he battles against Elendil, his sons, the Faithful Númenorean Exiles and the immortal Eldar. Yet, despite his possession of the One Ring, the Dark Lord is overconfident and goes to war before his evil power is fully recovered, while the might of the High Elf Gil-galad had increased as the years passed. Thus, in the last Great Alliance of Men and Elves, Elendil and Gil-galad lead their armies to war and manage to overthrow Sauron but are unable to kill him and are slain for their efforts, while Isildur, Elendil's eldest son seizes the hilt of his father's famed sword Narsil, which was shattered as Elendil fell upon it, and attacks Sauron with the broken blade. Isildur gains possession of the One Ring, but the famed royal sword of kings remains broken, ending the Second Age of Middle Earth. In the end, Isildur's victory is an empty one, for the majority of Sauron's power resides in the Ring and he is only defeated not slain. The black lord escapes once more to his stronghold made indestructible through the power of the Ring and bides his time, plotting vengeance on Gondor and the complete subjugation of Middle Earth. All he needs is the Ring, which Isildur had taken, but is soon lost. For centuries Sauron awaits its return.

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<sup>7</sup> Clemens Brentano, Carl E. Schmöger, ed., *The Life of Jesus Christ and Biblical Revelations: From the Visions of the Venerable Anne Catherine Emmerich as recorded in the journals of Clemens Brentano ~ Volume I* (Illinois: Tan Books and Publishers, Inc., 1986), pp. 25-26.

We discover as the tale unfolds in *Lord of the Rings* that the Ring is not in inanimate object and possesses an evil attraction: it will answer to no one but its master. While it will grant invisibility to anyone who wears it and unnaturally prolong their life, it will eventually gain control of the bearer in an attempt to have them relinquish it back to its rightful owner, often tormenting the wearer with an unquenchable desire to possess it only to find themselves betrayed in the end, for after driving them to commit heinous deeds to keep it, the Ring will eventually play the traitor and will abandon those it uses to find another host more capable of bringing it back to its Master. The bearers often come to a terrible end as the possession of the Ring marks them for life. In this manner, Isildur fails the test to destroy the Ring when he has the opportunity and is eventually slain. The Ring is then lost to time, waiting for the right person that can be manipulated and thereby find its way back to its master.

At long last, we arrive at the main narrative of Tolkien's epic *Lord of the Rings*, the tale of the One Ring and the saving of Gondor, a plot that appears derived from Catholic prophecies as mentioned earlier ~ the return of a great hidden King who will restore his royal house at a dark time in history when all hope seems lost.

Centuries pass, Sauron continues to plague the descendants of Númenor and their allies with war and pillaging orcs, trolls, and other fell creatures of his own diabolical breeding that he sends into the land. As if these troubles were not enough, the kingdom suffers from time to time from the ravages of deadly pestilence.

Eventually during one of the many battles recorded, the direct Southern scion of the royal lineage of Gondor is extinguished. It appears from the context of Tolkien's chronicles that in such an event or emergency the Steward of the King may assume the role of regent, for now we find that the Steward Pelendur has the authority to speak to the people of Gondor and he manages to convince them to reject the rightful claim of the Northern Line, declaring that according to the laws of the south, they may only recognise the kingship passed through Elendil to his eldest son Isildur, not his younger son from which the Northern line descends. Pelendur advises the men of Gondor that they must seek another and sole surviving but distant royal descendant of the southern kings, who then happens to be a general of the army. The Steward's cunning advice is followed, and as the people of Gondor unanimously agree to accept the general as their new king, the descendant of the Northern line refrains from pressing his claim further to prevent civil war. However, after he is crowned king, the general leaves only one heir who dies without issue, and by right the throne should return to the surviving Northern Branch of Elendil, but Pelendur the Steward of Gondor remains resistant to the legitimate Northern line and the throne of the South is practically usurped by him as he takes upon himself the rule of the kingdom.

From whence does this audacity arise? Before the line of the southern kings died, it was their royal custom for the kings to choose for their stewards sons of the previous stewards before them as they too had descended from the great Númenorean race. However, the hereditary honour of becoming the King's Steward obviously made Pelendur thirst for the ultimate nobility of royal kingship, for he continued the custom of hereditary ascension to the title. As a result, the legitimate Northern line of Elendil is thrust into exile. As time passes, their northern kingdom dwindles and the royal lineage is hidden from the knowledge of

men until it is believed that the northern line has also died out, while the southern Kingdom of Gondor continues to be ruled by the Stewards and their heirs for almost a thousand years.

As the generations pass, the Stewards smirk at their title of regent and the ritual oath to “hold rod and rule in the name of the king, until he shall return.”<sup>8</sup> Their oath becomes mere ritual words, for in the longevity of their reign, they have grown accustomed to the respect and power they enjoy, living literally like kings. In their pride, they even abandon the custom of using High-Elven names, a practise that reminds us of the corrupt rulers of old who despised the Eldar Elves and rebelled against the Ban of the Valar. However, despite their honoured position, a steward can only remain a regent, they are not a royal scion of Elendil and can never become king. In fact, they dare not sit on the ancient throne, they do not wear a crown, nor wield a royal sceptre ~ the mark of kingship to the Númenoreans. This forever reminds them of their inferior position despite their authority, and prophecies foretell that the rule of the Stewards will not last forever as the surviving branch from the royal house of Elendil the Faithful will one day come to light and be restored, prophecies to which the future Stewards harden their hearts, for they still dread the day when they will be compelled to relinquish their power notwithstanding their oath.

After centuries of waiting, the prophecies soon become legends and dwindle into songs and old wives’ tales. The days grow ominous, darkness covers the land for Sauron’s might is rising once more. No one knows if any survivors of the Northern Scion still exists, the people doubt that the kingdom of Gondor will ever be restored to its former glory and fall into despair, while the Stewards remain smug in their borrowed absolute power yet fear their rule may indeed be numbered, assuming that Gondor may inevitably fall to Sauron as few of their former allies come to their aid to defend the land. The Ring also grows restless as it senses this change in the earth and it begins to seek its true master. Fell creatures proliferate and gather for battle, evil men from the South and East are rallied to the call of Mordor, war is in the air, the destruction of Gondor and with it the last of the Númenoreans seems eminent.

At this point Tolkien brings in the numerous Catholic prophecies concerning a once blessed kingdom bereft of its rightful king and plagued with uncertainty similar to the political situation of France upon which many of the prophecies revolve. Once unified by an absolute monarchy chosen by Heaven, France is now tossed on the tides of opposing political parties and ruled by a president whom the people look upon almost like a king,<sup>9</sup> but who can never be king similar to the stewards of Gondor. The mystic Marie-Julie Jahenny revealed that France would suffer greatly because it has no king, or rather, rejected its legitimate ruler.<sup>9</sup> “Ever since Louis XVI died on the scaffold, France is threatened with danger and misfortune.”<sup>10</sup> However, as Heaven promised in the prophecies the restoration of the legitimate monarchy of France at one of humanity’s most darkest hours, Tolkien now sets in motion the restoration of Gondor’s rightful king albeit from the

<sup>8</sup> ‘The Stewards’, Appendix A, *Lord of the Rings*, p. 1089.

<sup>9</sup> During the recent presidential campaigns in France, i.e. the elections of Presidents Sarkozy and Holland, people interviewed on the street explained they did not view their president as the Americans did, i.e. simply as an elected man with limited years of power. In contrast, the French consider their president *a temporary king*.

<sup>9</sup> *We Are Warned*, Locution dated April 27, 1877., p. 54.

<sup>10</sup> Ibid. Christ to Marie-Julie, May 28, 1877, p. 56.

most humble and unlikeliest of places just when the black power of Mordor is reaching its height.

Returning to *Lord of the Rings*, we learn there are other people in Middle Earth not descendants of the Eldar or the different races of Men, namely, hobbits from the peaceful Shire, small men-like beings that have gone practically unnoticed in the annals of the land. The hobbit Bilbo Baggins stumbles upon the One Ring of Power by accident during one of his adventures, and after using it to get out of various scrapes, he leaves it to his nephew Frodo. During his travels Gandalf the wizard learns that it is in fact the One Ring fashioned by the evil Lord Sauron. However, he has dreadful news: Lord Sauron knows it has once again been found and has sent the evil Nazgûl kings to seek the current bearer. If it should ever return to its master, Gondor and the whole of Middle Earth is doomed.

The immortal Lord Elrond summons a council to be held at his regal home in the elven valley of Rivendell, and it is decided that the reappearance of the Ring may in fact be the opportunity the people of Middle Earth have been waiting for. If the Ring is destroyed, not only would the temptation for others to wield it be removed, but Sauron would ultimately lose his power and could be defeated once and for all. It seems an impossible task, for there is only one way to destroy the Ring ~ to throw it back into the volcanic fires from which it was forged in Mount Doom situated within the very borders of Mordor itself. After much deliberation it is decided that if there is to be any hope of success in this perilous mission, a small band or Fellowship must be formed that would have the advantage of stealth on its side. Frodo steps forward and declares he will carry the Ring, since it has fallen to him as his burden he refuses to relinquish this doom to another. Three other hobbits, Sam, Pippin and Merry, agree to go with him, as well as Gandalf the wizard, Boromir, the eldest son of the current Steward of Gondor, Legolas the elf, Gimli the dwarf, and an itinerant soldier-hunter or Ranger who is simply called 'Strider' in the beginning of the tale, but whom we immediately discover is Aragorn son of Arathorn, last of the Northern Line of Númenorean Kings.

As their journey progresses, the members of the Fellowship are eventually separated. Gandalf is lost in the underground caverns of Moria battling an ancient fire-demon of the depths, Boromir is slain by orcs, Frodo and Sam journey on to Mordor in a near hopeless attempt to destroy the Ring, while Aragorn returns to Gondor amidst the ravages of battle to claim his throne and in the process distract Lord Sauron from the two hobbits attempting to make their way to Mount Doom. Aragorn's journey features several adventures that include Legolas, Gimli, Pippin and Merry as his own quest to reclaim his throne is fulfilled, each member of the Fellowship playing their part to aid the forces of good in Middle Earth and thereby destroy the evil power of Sauron.

### **Aragorn and the Prophecies of the Great Monarch**

Turning to Aragorn, was his character actually inspired by Catholic Tradition and prophecies? In the third book in the *Lord of the Rings* called *The Return of the King*, we immediately discover that there is a distinct link between the fictional king of Gondor and the historical Clovis I, the first King of France from

whom the Great Monarch of the Latter Days would descend.<sup>\*\*</sup> As stated earlier, after Clovis' conversion to Christianity, he and the descendants of his blessed royal bloodline were said to have been granted many mystical powers, especially the gift of healing. In Tolkien's work, we discover this is one of the principal signs that would announce the appearance of the hidden monarch to the people of Gondor.

Aragorn enters the capital city for the first time after the Battle of the Pelennor Fields, but as the war with Mordor is far from over, Aragorn refrains from entering as king or making his claim to the throne until he can ascertain the current situation. Instead, he conceals his outward tokens of royalty, namely, the royal banner and the Star of the North Kingdom lest they be challenged before the time is ripe, and orders he be announced in the city simply as a captain of the Rangers. However, Gandalf urgently requests his assistance: Lord Faramir, son of the Last Ruling Steward is dying, and Aragorn immediately attends to the worded lord, saving his life. Immediately the prophetic sign is recognised:

“Thus spake Ioreth, wise-woman of Gondor: *The hands of the king are the hands of a healer, and so shall the rightful king be known.*”<sup>11</sup>

Wasting no time in helping his people, Aragorn together with the immortal sons of Elrond immediately set themselves to work, healing all who had been wounded in the battle or had fallen under the evils of the Black Shadow, a freakish paralysing dementia inflicted by the Nazgûl witch-kings. News of his healing powers spreads rapidly:

“And word went through the City: ‘The King is come again indeed.’ ”<sup>12</sup>

Aragorn heals the wounded using a humble-looking herb called *athelas*. The plant also bears the regal name *kingsfoil*, or ‘king’s leaf’, which is a curiosity as the people are unaware it has beneficial properties and think it is nothing more than an herb that is useful to freshen the air, but in Aragorn’s hands its full power is released and the meaning of the name is made clear.

“Then taking two leaves, he laid them on his hands and breathed on them, and then he crushed them, and straight-away a living freshness filled the room, as if the air itself awoke and tingled, sparkling with joy. And then he cast the leaves into the bowls of steaming water that were brought to him, and at once all hearts were lightened. For the fragrance that came to each was

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<sup>\*\*</sup> Tolkien may have also drawn inspiration from French secular and sacred history for another character in his epic, the heroic shield-maiden Lady Éowyn of Rohan, niece of King Théoden who was destined to slay the chief Nazgûl. Refusing to stay behind, she rides into battle disguised as a soldier and defeats the evil servant of Sauron whom no man may kill. Aragorn declares: “When I first looked on her ... it seemed to me that I saw a white flower standing straight and proud, shapely as a lily...” (*The Return of the King*, pp. 900-901). These details seem reminiscent of St. Joan of Arc (1412-1431), the ‘Maid of Orleans’, who was called by heaven to defend the French monarchy and the kingdom. Joining the soldiers and dressing in their attire, she rallied them to many victories against the invading English in the Hundred ears’ War. She was ennobled by the king, her family name becoming ‘du Lys’, ‘of the Lily’. She was burned at the stake by the English in Rouen. “Rohan” is the anglicized word for Rouen.

<sup>11</sup> *Lord of the Rings*, p. 897.

<sup>12</sup> *Ibid.* p. 905.

like a memory of dewy mornings of unshadowed sun in some land of which the fair world of Spring is itself but a fleeting memory.”<sup>13</sup>

Earlier in *The Fellowship of the Ring*, Aragorn reveals that the simple plant has a noble origin, that it was brought to the mortal lands of Middle Earth from the ancient Isle of Elenna, the lost homeland of the Númenoreans, hence its efficacy in his healing hands as the heir of Elendil.

Of interest, we find in the prophecies of the Catholic mystic Marie-Julie Jahenny that the use of certain herbs will be important in the times of the chastisements leading to the Days of the Great Monarch. Due to the evilness of the times, deep black depression will afflict many and hitherto unknown plagues will strike the earth, and according to her revelations Heaven was reminding mankind that there are healing properties in herbs that will allay the symptoms when human medicines will fail: “You will take the infusion of St. John’s wort, especially during crisis (mental crisis?), sufferings of the chest and violent headaches. Hawthorn for cholera. For unknown fevers, the humble violet, the perfume and virtue of humility will have effect.”<sup>14</sup> According to a locution given by the Mother of God, the white hawthorn is of particular importance as it will be the only cure for one previously unknown plague that will strike:

“There will be serious diseases that human art cannot alleviate. This malady will attack the heart first, then the mind, and at the same time, the tongue. It will be horrible. The heat that will accompany it will be a consuming fire, so strong that the affected parts of the body will be of an unbearable redness. After seven days, this malady, like the seed sown in a field, will rise rapidly and make immense progress, (i.e. incubate quickly?). My children, this is the only remedy that can save you. You know the leaves of thorns that grow in almost any hedges, (i.e. the white hawthorn). The leaves of this thorn will stop the progress of the disease. You must pick the leaves, not the wood. Even dry, they will retain their effectiveness. Put them in boiling water and leave them there for fourteen minutes, covering the container so that the steam remains. When the malady first attacks, you must use this remedy three times a day. (...) The malady will produce a continual uprising of the heart, (blood pressure? Increased heart rate?) vomiting. If the remedy is taken too late, the affected parts will become black, and in this black, there will be yellowish streaks.”<sup>15</sup>

Hence, as the *athelas* of Aragorn was considered a mean plant of little worth but releases a fragrant healing balm in steam whether the plant is fresh or dried, so shall the different tea infusions of St. John’s wort, the simple fragrant violet, and the

<sup>13</sup> Ibid. pp. 899-900.

<sup>14</sup> *We Are Warned: The Prophecies of Marie-Julie Jahenny*, p. 578.

<sup>15</sup> Prophecy dated August 5, 1880. Ibid. pp. 578-579.

humble hawthorn bush of ditches and hedges will prove a sign and a saving grace for mankind.

Returning to Aragorn, we find that he not only shares the same gift of healing as the historical and divinely-blessed Clovis I, the first of the French kings, but he also shares similarities with prophecies of the Great Monarch who will become a great defender of the Faith similar to his ancestor. We recall Aragorn descends from the First King Elendil, who comes from a graced monarchy of Middle Earth, a remnant of the blessed Faithful of Númenor. Aragorn is the prophesied healer and restorer of his race similar to the Great Monarch foretold to restore our own 'Middle Earth':

"And Aragorn hearing him, turned and said, 'Verily, for in the high tongue of old, I am *Elessar*, the Elfstone, and *Envinyatar*, the Renewer."<sup>16</sup>

We also see other similarities between Aragorn and the Great Monarch in that his royal lineage remains hidden from his enemies, especially from the Black Lord Sauron and his demonic minions until the time is right for him to reveal himself. In fact, Aragorn is ignorant of his own bloodline during his childhood. After the death of his father, he and his mother are brought to the house of Lord Elrond, who raises him as his own son and gives him the name 'Estel', eventually disclosing the truth of his parentage when he grows older:

"But he (Aragorn) was called Estel, that is 'Hope' and his true name and lineage were kept secret at the bidding of Elrond, for the Wise then knew that the Enemy was seeking to discover the Heir of Isildur, if any remained upon the earth."<sup>17</sup>

As mentioned earlier, Marie-Julie Jahenny had affirmed that the Great Monarch destined for the future would be a hidden descendant of the 'King and Queen Martyrs', that is, the guillotined King Louis XVI and Queen Marie-Antoinette.<sup>18</sup> Her visions continually reveal that the Great King would remain hidden until the time was ripe for his appearance; "Poor child exiled, you will see your homeland, welcomed by your tears."<sup>19</sup> According to the prophecies, he will have many enemies, hence the necessity to keep his lineage hidden until the proper time, and we see Aragorn is compelled to remain hidden for the same reason.

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<sup>16</sup> *Lord of the Rings, The Return of the King*, p. 897.

<sup>17</sup> Ibid, Appendix A, pp. 1094.

<sup>18</sup> Marie-Julie continually affirmed this revelation of the 'King and Queen martyrs' to the Marquis de la Franquerie, who assumed she meant Louis XVI and Marie-Antoinette, and included this detail in his book, *The Breton Stigmatist*, p. 52. See *We Are Warned*, p. 432. The Marquis also assumed Marie-Julie meant there was a hidden bloodline waiting to be discovered, and Tolkien may have been inspired by this theory. However, Marie-Julie never mentioned a hidden bloodline, and in fact, already identified who the king was and *would be*: Henry V, the Count of Chambord (1820-1883). According to her revelations, he is still destined to fulfil future prophecies. For more information, see the article, *Marie-Julie Jahenny, the 'Breton Stigmatist', Her Life and Prophecies*:

[www.mysticsofthechurch.com/2015/07/marie-julie-jahenny-breton-stigmatist.html](http://www.mysticsofthechurch.com/2015/07/marie-julie-jahenny-breton-stigmatist.html)

<sup>19</sup> Words of Christ to Marie-Julie describing the King, (June 1, 1, 1877), *We Are Warned*, p. 58.

In addition, the Great but hidden King will not be recognised at first, the fact he remains true to the Faith and refuses to doubt the Divine promise he will be brought forth out of exile will cause him to be ridiculed as “incompetent” for the task. The Great Monarch will be slandered and mocked like the kingship of Christ was before the Crucifixion, he will be deemed the most “despised of men” and will have to bear the “mantel of abomination”, even his few loyal followers will be mocked in the same way before his claim to the throne is recognised and accepted.<sup>20</sup>

In *Lord of the Rings*, we discover that Aragorn suffers similar abuse. After he learns the truth of his parentage, Elrond reminds Aragorn he must prepare for the test that lies ahead of him before he may worthily wield the royal sceptre. Therefore, Aragorn leaves the house of Elrond and for thirty years he enters the wild as a Ranger and leader of the northern chieftains, learning sword-craft and the arts of war in preparation for the destiny that awaits him, fighting valiantly against the evil plots of Lord Sauron in secret, joining the armies of other kings under various names. However, his anonymous life as a Ranger is a hard one, a homeless existence filled with restless wandering and many battles, a ‘man of the wild’ who is shunned by all ‘respectable folk’. This hard life takes its toll on his appearance, causing him to be severely misjudged. This is our first introduction to ‘Strider’:

“Suddenly Frodo noticed that a strange-looking weather-beaten man sitting in the shadows near the wall, was also listening intently to the hobbit-talk. (...) His legs were stretched out before him, showing high boots of supple leather that fitted him well, but had seen much wear and were now caked with mud. A travel-stained cloak of heavy dark-green cloth was drawn close about him, and in spite of the heat of the room, he wore a hood that overshadowed his face, but the gleam of his eyes could be seen as he watched the hobbits. (...) As Frodo drew near he threw back his hood, showing a shaggy head of dark hair flecked with grey, and in a pale stern face a pair of keen grey eyes.”<sup>21</sup>

In some places such as the town of Bree, his mysterious presence under the name of ‘Strider’, plus his travel-worn apparel, earn him mistrust and the brunt of ridicule as a drifter among men, which ‘Strider’ grimly jokes about:

“No, I don’t think any harm of old Butterbur. Only he does not altogether like mysterious vagabonds of my sort.’ Frodo gave him a puzzled look. ‘Well, I have rather a rascally look, have I not?’ said Strider with a curl of his lip and a queer gleam in his eye.”<sup>22</sup>

At first, even the hobbits think he is a highway rogue and are wary of him. Sam remarks: “He comes out of the Wild, and I never heard no good of such folk.”

<sup>20</sup> Christ to Marie-Julie. *Ibid.* p. 284.

<sup>21</sup> *Lord of the Rings, The Fellowship of the Ring*, pp. 172-173.

<sup>22</sup> *Ibid.* p. 180.

<sup>23</sup> *Ibid.* p. 182.

Nevertheless, 'Strider' is patient and quietly takes the slander and abuse of the townspeople:

"Over the hedge another man was staring boldly. He had heavy black brows, and scornful dark eyes, his large mouth curled in a sneer. He was smoking a short black pipe. As they approached he took it out of his mouth and spat.

'Morning, Longshanks!' he said, 'Off early? Found some friends at last?' Strider nodded, but did not answer.

'Morning my little friends!' he said to the others. 'I suppose you know who you've taken up with? That's Stick-at-naught Strider, that is! Though I've heard other names not so pretty. Watch out tonight!'.<sup>24</sup>

Yet by now the hobbits have received a letter from Gandalf hinting at Strider's true identity in verse, warning them not to mind outward appearances:

"All that is gold dos not glitter,  
Not all who wander are lost;  
The old that is strong does not wither,  
Deep roots are not reached by the frost.  
From the ashes a fire shall be woken,  
A light from the shadows shall spring;  
Renewed shall be blade that was broken,  
The crownless again shall be king."<sup>25</sup>

However, Aragorn is still mistrusted at times; his appearance looks anything but regal and the prophecies seem too much to believed, even during the great Council of Elrond when the weighty matters of the Ring are weighed. Boromir, son of the current Steward of Gondor, still doubts Aragorn's words despite having seen with his own eyes the royal token of the Broken Sword that would one day be re-forged in addition to hearing Lord Elrond himself confirm Aragorn's claim that he is indeed the true heir:

"(...) Now you have seen the sword that you have sought, what would you ask? Do you wish for the House of Elendil to return to the Land of Gondor?"(Aragorn)

'I was not sent to beg any boon, but to seek only the meaning of a riddle,' answered Boromir proudly. 'Yet we are hard pressed and the Sword of Elendil would be a help beyond our hope —if such a thing could return out of the shadows of the past.' He looked again at Aragorn, and doubt was in his eyes."<sup>26</sup>

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<sup>24</sup> Ibid. p. 197.

<sup>25</sup> Ibid. p. 186.

<sup>26</sup> Ibid. p. 265.

Aragorn still forgives the proud lord of Gondor:

“ ‘For my part, I forgive your doubt, he said. ‘Little do I resemble the figure of Elendil and Isildur as they stand carven in their majesty in the halls of Denethor. I am but the heir of Isildur, not Isildur himself. I have had a hard life and a long; and the leagues that lie between here and Gondor are a small part of in the count of my journeys. (...) Lonely men are we, Rangers of the wild, hunters—but ever of the servants of the Enemy; for they are found in many places, not in Mordor only.’<sup>27</sup>

Aragorn continues to describe the great service he and the Rangers of the North have provided the people of that region who are ignorant of the good they do, securing the peace and freedom for a time, yet they receive next to little or no thanks for their lonely life of toil and instead are slandered in return and given scornful names. Yet Aragorn and the last of his people in the Northern Kingdom do not regret their noble and chivalric mission to protect the weak: “If simple folk are free from care and fear, simple they will be, and we must be secret to keep them so. That has been the task of my kindred, while the years have lengthened and the grass has grown.”<sup>28</sup> Silent, humble, brave and virtuous, rarely throughout the tale does Aragorn reveal his identity, only when need or duty demands it. Even Prince Imrahil, who recognises Aragorn’s wisdom in concealing his royal tokens, is dismayed that Aragorn should enter Minas Tirith, the city of Gondor, after their first victory without regal recognition paid him: “Yet I would not have you remain like a beggar at the door.”<sup>29</sup> However, Aragorn insists on being announced as Captain of the Rangers, as mentioned earlier. In all, Aragorn for a time was hidden, mocked and deemed the most despicable of men similar to the how the Great Monarch will first be received.

Of interest, we find that several prophecies concerning the Great Monarch of France are similar to Aragorn’s life as an unknown roving Ranger from the North: he will be a soldier who defends his country, driving the enemies of France towards the south. Some say he will come from the east and work southward, but one revelation in particular mentions he will actually enter *from the north* of France and drive his enemies south, eventually coming to the aid of the Pope:

“(...) I will return to your subjects and your people he who bears on his head the same flower that you love. This flower is the lily (fleur-de-lys), O King, miracle child, do not prepare to come from exile under a thick dust stirred up by the fury of the murderers of your country. (...) *From the north of the borders* your noble person will pass through the legions who only wait to rise up (in) vengeance. (i.e. legions of enemies). But, as in the days of darkness, their eyes will be veiled, the exile will be returned and My Justice will be accomplished. *You will pass to reclaim the sceptre*

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<sup>27</sup> Ibid.

<sup>28</sup> Ibid. p. 266.

<sup>29</sup> Ibid. *The Return of the King*, p. 895.

*of glory.* You will temper the tip in the blood of Romans, in the defence of the Sovereign Pontiff, the bond of all the faithful.”<sup>30</sup>

Of interest, we observe the Great Monarch with a ‘lily’ on his brow he will reclaim the ‘sceptre of glory’. According to French tradition, the title of king was already conferred by the Divine Right of Kings by God in Clovis I, hence the universal acclaim of ‘The King is Dead, Long Live the King’ after the death of the previous monarch was the official ‘coronation’ and recognition of the people, the crowning was a royal formality added later. In the numerous prophecies of Marie-Julie the lily or *fleur-de-lys* is often described as white, and represents his purity and his justice. We find a very close parallel in Tolkien’s work as the ancient Númenoreans regarded *the sceptre* the chief token of nobility, and like the Great Monarch with the White Lily, the Númenorean kings wore a *white* royal gem on their brow, obviously the white Star of the North Kingdom that Aragorn wears at the Battle of the Pelennor Fields, but conceals before his entrance into Gondor:

“The sceptre was the chief mark of the royalty in Númenor, (...) and that was so in Arnor (i.e. the Northern Kingdom), whose kings wore no crown, but bore a single white gem, the Elendilmir, Star of Elendil, bound on their brows with a silver fillet.”<sup>31</sup>

Eventually, in Tolkien’s kingdom the practise of crowning the king was added later to the Númenorean ritual similar to the Kings of France from whence the Great Monarch will descend. Also, the Númenorean kings wore an unusual jewelled crown fashioned after a soldier’s helm, obviously paying tribute to their lineage as soldier-kings and defenders of Middle Earth; again, another possible link to the Great Soldier-Monarch of Catholic prophecy:

“The crown of Gondor was derived from the form of a Númenorean war-helm. In the beginning it was indeed a plain helm, and it is said to have been the one that Isildur wore in the Battle of Dagorlad (for the helm of Anárion was crushed by the stone-cast from Barad-dûr that slew him). But in the days of Atanatar Alcarin this was replaced by the jewelled helm that was used in the crowning of Aragorn.”<sup>32</sup>

Furthermore, Aragorn’s royal gem, the white Star of the Northern Kingdom, bears a striking resemblance to one of the mighty signs in the sky that will accompany the Great Monarch when he assembles his armies near the Rhine and begins to drive out his foes. This sign will arise and appear from the West:

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<sup>30</sup> The Lord to Marie-Julie Jahenny, March, 22, 1881, *We Are Warned*, pp. 278-279.

<sup>31</sup> *Lord of the Rings, The Return of the King*, Appendix A, (note 1), p. 1080.

<sup>32</sup> *Ibid.*

“Amid these bloody and frightening signs, (i.e. red signs in the sky like blood) there will be a white light that will surpass the beauty of the dawn. (...) A *white* sign to the *west* of France, surrounded by a curtain of diamond fringes, enormous, the space of three quarters of an hour. Your homes will be lit up as if by the sun. (...) It will be as an ornament in the sky, *in the form of a square star*, bearing in its middle *a sceptre and a crown*, that will be well distinguished by the people of the earth.”<sup>33</sup>

Aragorn, who is also called a Dúnadan, Númenorean Man of he West,<sup>34</sup> has similar miraculous signs that announce his arrival like the Great Monarch, such as the sign of the White Star of the Northern Kingdom. During the course of their journey, Aragorn majestically reveals himself to Éomer, Third Marshal of Riddermark, and although he does not wear the noble jewel, Prince Legolas the elf witnesses a royal sign hover over Aragorn’s brow:

“Gimli and Legolas looked at their companion in amazement, for they had not seen him in this mood before. He seemed to have grown in stature while Éomer had shrunk, and in his living face they caught a brief vision of the power and majesty of the kings of stone. For a moment it seemed to the eyes of Legolas that a *white flame flickered on the brows of Aragorn like a shining crown.*”<sup>35</sup>

When Aragorn rides forth to battle in the Pelennor Fields, he wears the Royal Insignia of the Northern Star, he bears the Broken Sword now re-forged, which emits powerful Elven flames. His Royal Standard is now unfurled to the bewilderment of his enemies, and he is followed by a terrifying phantom host mustered from the Paths of the Dead as foretold in prophesy, a great and unconquerable army of dead warriors, former allies who had broken their oath to aid Gondor and were punished for their treachery. For centuries they were doomed to haunt the Paths of the Dead until an heir to the Kingdom came forth and demanded they fulfil their oath, after which they would finally be granted eternal rest:

“And all eyes followed his gaze, and behold! Upon the foremost ship a great standard broke, and the wind displayed it as she turned towards the Harlond. There flowered a White Tree, and that was for Gondor; but Seven Stars were about it, and a high crown above it, the signs of Elendil that no lord had borne for years beyond count. And the stars flamed in the sunlight, (...) Thus came Aragorn son of Arathorn, Elessar, Isildur’s heir, out of the Paths of the Dead, borne upon a wind from the sea to the kingdom of Gondor (...) But the hosts of Mordor were seized with

<sup>33</sup> The Virgin Mary to Marie-Julie Jahenny, (November 21, 1882), *We Are Warned*, pp. 339-340.

<sup>34</sup> *Lord of the Rings, The Fellowship of the Ring*, p. 249.

<sup>35</sup> *Ibid. The Two Towers*, p. 454.

bewilderment (...) and a black dread fell on them, knowing that the tides of fate had turned against them and their doom was at hand. (...) But before all went Aragorn with the Flame of the West, Andúril like a new fire kindled, Narsil re-forged as deadly as of old; and upon his brow was the Star of Elendil.”<sup>36</sup>

Returning to Catholic prophecy, the Great Monarch will not only be accompanied by a great army aided by angelic hosts, according to several of Marie-Julie Jahenny’s visions and other mystics, he will have a great royal standard, the White Flag or Banner of the Absolute Monarchy to which no enemy could withstand, in addition to miraculous signs. St. John Bosco (1815-1888) also had a vision of a ‘great warrior’ king who would come from the north bearing a black standard that would turn white, in the middle of which was written, “the name of Him who is able to do all things,”<sup>37</sup> which bears a striking mystical similarity with Tolkien’s royal black and white standard of Gondor.

In Tolkien’s fictional kingdom, the various symbols on Aragorn’s royal banner represent the Exiled Faithful after the destruction of their beautiful island kingdom of Númenor and their arrival on Middle Earth. The White Tree stands for Gondor and also the royal house, for Elendil brought with them a blessed seedling: a descendant of Telperion, one the famed Eldest of Trees that gave light in the Undying Lands of the Valar from which the famed Silmarilli Jewels were made as we learned earlier from the chronicles. Although the evil entity Morgoth had poisoned the two trees, Telperion bore fruit from which its likeness was preserved in the circles of the world for age upon age. Henceforth, a descendent from the royal lineage of this tree was also planted in the royal courtyard of Gondor. The Seven Stars represent the First King Elendil and his captains *vis* the seven ships that each bore a Seeing Stone from Númenor, powerful crystals with which the kings and leaders of the Númenorean exiles kept in communication with each other.

First, we must examine the legends of the tree. As mentioned, Tolkien’s two blessed trees may have been inspired by the Two Trees of Paradise: Knowledge and Life. One of Tolkien’s trees, Laurelin, is poisoned before it bore fruit, hence all likeness of the tree died when it perished, while Telperion’s descendants continued to beget a likeness of its parent throughout the ages and is associated with the blessed and Faithful remnant race of Númenor. This appears remarkably close to the fate of the Biblical trees: mankind was ‘poisoned’ by original sin in disobeying God by eating from the Tree of Knowledge, and therefore man was banned from approaching the Tree of Life until the Saviour was sent to redeem the human race. Throughout the Bible, the Tree of Knowledge is not mentioned again, perhaps represented by Laurelin that is wiped out forever, but the Tree of Life appears again in the Apocalypse—those who remain faithful to Christ and His rule are saved and shall be permitted to partake of its fruits in the Heavenly Kingdom, symbolised by Tolkien’s Telperion:

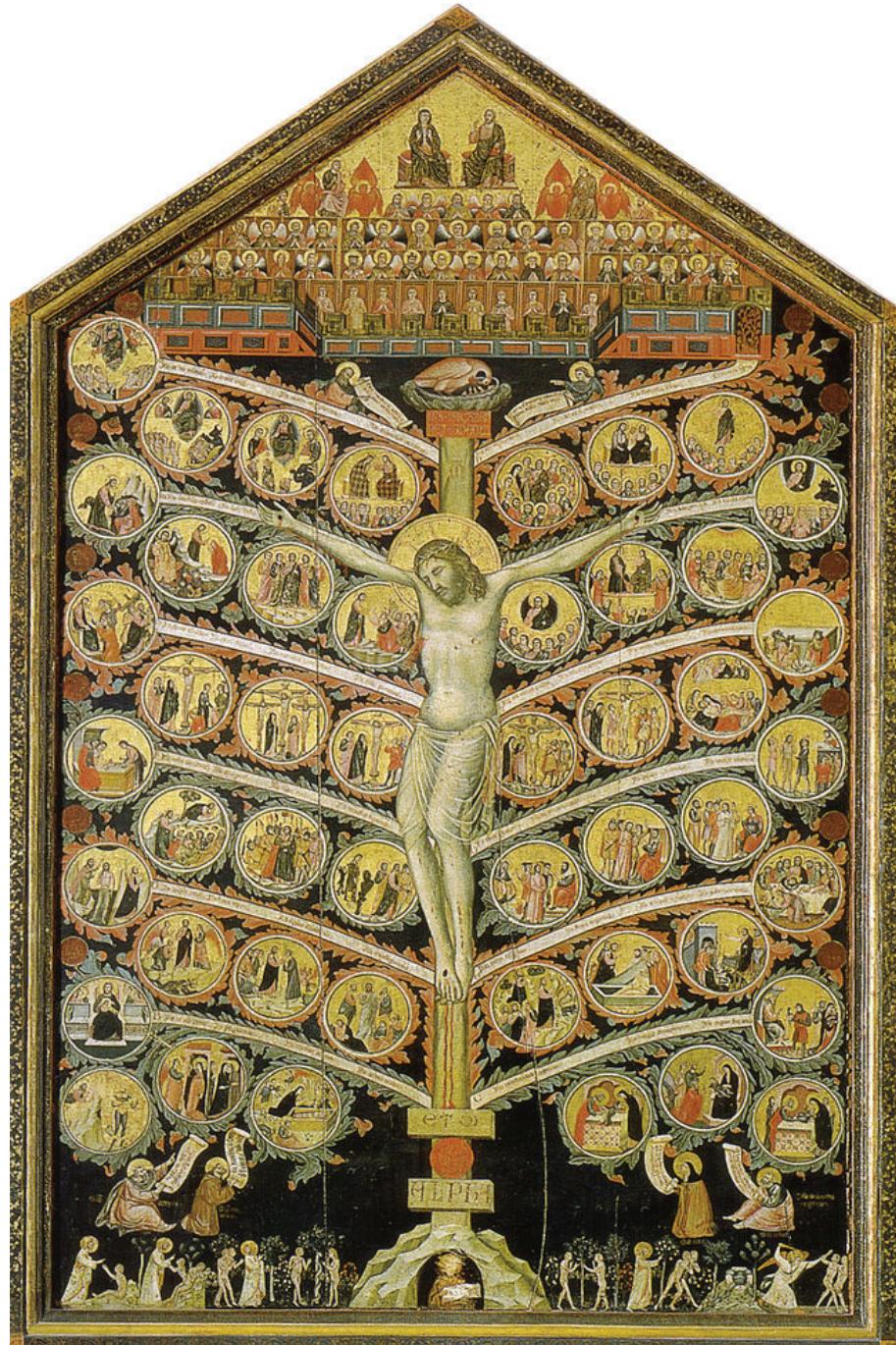
“And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the midst

<sup>36</sup> Ibid. *The Return of the King*, p. 881.

<sup>37</sup> *We Are Warned*, p. 559.



The Royal Standard of Gondor



"The Tree of Life", miniature by Pacino di Bonaguida, Florence (1305-1310).

Christ is allegorically depicted as the Tree of Life opening heaven to mankind, the events of His life and the foundation of the Church are depicted as fruits.

of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruit every month, and the leaves of the tree were for the healing of the nations. And there shall be no curse anymore, but the throne of God and of the Lamb shall be in it, and his servants shall serve him. And they shall see his face; and his name shall be on their foreheads.” (Apoc. 22:1-4)

Often the Cross is also described as the Tree of Life since by Christ’s sacrifice as the ‘Lamb of God’ on the ‘tree’,<sup>+</sup> Heaven was once more opened to the human race. Hence, the name of Christ, God and Lamb, the “name of Him who can do all things” on the Great Monarch’s black and white banner as described by St. John Bosco is also symbolically represented by the White Tree of Gondor set upon a black background, a figurative representative of the Tree of Life.

Yet, what about the seven stars? In the first chapter of the Apocalypse, we discover a direct correlation between Seven Stars, Seven Angels, and Seven Candlesticks representing Seven Churches before Christ the King, (Apoc. 1:20). These symbols represent both the Seven Archangels that stand before the heavenly throne of God and the seven principal bishops of that time, also called ‘messengers’ or ‘angels’ of God’s Kingdom on earth, a direct mystical image of Christ’s Eternal Kingdom in Heaven and the Church on earth. However, the Great Monarch to come is also represented in this symbol, for in accordance with the Divine Right of Kings his arrival on the earth will be a secular representation of Christ’s eventual return to earth. As Christ restored all, the Great Monarch will help the Church renew the face of the earth before the End Times. Hence, we also see a link between Aragorn and his title ‘the Renewer’ through his Faithful Númenorean ancestors symbolised by seven stars.

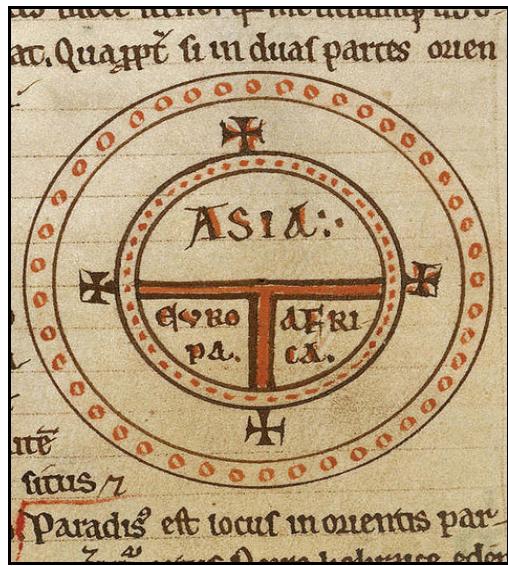
We cannot help but notice that ancient maps of our own ‘Middle Earth’ depict the Mediterranean Ocean as a ‘tau’ or T-shape, and Tolkien may also have been inspired by this mystic representation with regards to the White Tree of Gondor. St. Isidore of Seville (560-636 AD) provided one of the earliest depictions of the earth in Western civilization in his famous encyclopaedia *Etymologiae* ~ the T-O Map ~ the World Circle represented by the ‘O’ featuring Jerusalem in the centre of the earth, with Asia (the East) situated on top, Europe (North) on the left, and Africa (South) on the right, all separated by the Mediterranean ‘Middle Earth’ Ocean and the rivers Nile and the Don, these bodies of water marking the letter ‘T’ or sacred ‘tau’ in the lower section of the World Circle. The Mappa Mundis or World Maps of Europe were drawn according to St. Isidore’s mystic plan of the earth, that is until the discovery of the New World and north was placed on the top of cartographer’s maps. Curiously, the ‘T’ in these Mappa Mundis bear a rough resemblance to a tree. Of interest, the tau was used as a symbol of Christ’s cross, the ‘Saving Tree’ of mankind, and in the medieval period a tau-cross was a sign of renewal adopted by the Franciscans. When compared with the ‘Seven Stars’ of the Seven Churches of the Apocalypse situated near the west coast of present day Turkey, we see the ‘stars’ are situated roughly in the middle of the tau-cross and figurative ‘tree’ of the medieval Mediterranean Sea. In *Lord of the Rings*

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<sup>+</sup> St. Peter described the cross as a ‘tree’ in Acts 10:39: “And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree,” also in the First Epistle of St. Peter (2:24) “Who his own self bore our sins in his body upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed.”



Psalter illumination of a T-O Mappa Mundi with Christ and His Angels ruling from the East. Date between 1200 and 1250 A. D. Jerusalem is in the centre, with the 'monstrous races of men' are depicted in Africa to the south on the far right. Notice the green-hued T-shape of the Mediterranean ocean resembles a tree.



(Above) A mystical representation of the world in a T- O diagram dating from the 12<sup>th</sup> century based on St. Isidore's map. Asia is on the top, Europe to the left, Africa to the right. The principal oceans and bodies of water in the Mediterranean and surrounding areas is represented by the red T, or tau cross. (Below) T- O Mappa Mundi illumination attributed to Simom Marmion in Jean Mansel's *La Fleur des Histoires*. Valenciennes, (1459- 1463).





The Hereford Mappa Mundi (1300s)

Another classic T-O map, with Jerusalem at the centre of the World Circle. Notice the T-shape of the Mediterranean Ocean also resembles a tree in this map. The Seven Churches, Seven Candlesticks, Seven Stars of the Apocalypse (not shown) are located on the west coast of present day Turkey, which is roughly situated in the left 'branch' of the tree.

Tolkien emphasises the Kings of Gondor were sea kings,<sup>\*\*</sup> and considering his love of all things ancient, Tolkien may have hinted to this hidden map-symbolism of the ‘sea-tree’ with the seven stars in the Mappa Mundi of ‘Middle Earth’ in his fictitious royal standard of Gondor featuring the White Tree and the Seven Stars.

On other miracles or signs in Catholic prophecies, we further note that according to Marie-Julie Jahenny there would be ‘resurrections’ during these great and terrifying times when the hidden King will appear on earth: “There will be great signs in this reign, there will be resurrections, there will be wonders of protection for My souls that I want to guard to raise up the good, to (make them) flourish once again.”<sup>38</sup> We note resurrections of the dead occurred when Christ established His spiritual Kingdom on earth in the Church, which took place at the Crucifixion: great signs occurred, there were earthquakes, darkness covered the earth, and “the graves were opened: and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many.” (Matt. 27:51-53) It would seem the Great Monarch shall have the same wonders attend the commencement of his reign. Possibly, Aragorn’s journey to the Paths of the Dead to raise an invincible army in order to rescue the City of Kings and claim his throne was inspired by these momentous signs and prophecies.

Furthermore, Tolkien’s eye for detail concerning noble weapons and their exquisite craftsmanship in *Lord of the Rings* suggests he may have drawn inspiration for famous jewels of old. Is it possible Aragorn’s famed sword may have several symbolical connections with the Great Monarch’s weapon as future King of France and Holy Roman Emperor? Let us recall a sentence from a prophecy quoted earlier: the Great Monarch would bear a sceptre that would be used like a spear to “... temper the tip in the blood of Romans, in the defence of the Sovereign Pontiff.” The monarchs of France possessed a very unusual sceptre in their coronation treasury, the *Main de Justice*, or Hand of Justice; a slender rod on which sits a delicate figure of a hand poised in a gesture of blessing representing the Hand of God. No doubt the form of the sceptre represents the Divine Right of Kings miraculously revealed through Clovis I. St. John Bosco in his vision saw this Divine Right would be renewed in the Great Monarch to come, for the hand that supported the Royal Banner had written on it in mystical letters, “The Irresistible Hand of the Lord”. In a mystical form, the Great Monarch would have God’s authority as a weapon to save the Pope and uphold the authority of the papacy similar to his ancestors, the French Kings of old. Yet, the Great Monarch also has an allegorical ‘spear’, and this may indeed refer to an historical sword. According to tradition and legends of old, the Coronation Sword of Charlemagne called *Joyeuse* contained a fragment from the Spear of Longinus, the spear that pierced the side of Christ at the crucifixion. We note Bl. Anne Catherine Emmerich explained the mystic significance of the spear-thrust through the side of Christ: “Jesus received the stroke of the lance in His right side, and the Church came forth from the same right side. When we enter the Church, we enter into the right side of

<sup>\*\*</sup> In addition to the stars representing the seven ships bearing a Seeing Stone, the sea was represented in the Royal Helm-crown of Gondor. On either side it bore wings in the shape of a seabird, “for it was the emblem of kings who came over the sea.” Also, the coronation declaration of the Kings of Gondor are an exact repetition of Elendil’s words as he and the Faithful Exiles set foot on Middle Earth; “Out of the Great Sea to Middle-Earth am I come. In this place will I abide, and my heirs, unto the ending of the world.” *Lord of the Rings, The Return of the King*, pp. 1003-1004.

<sup>38</sup> Christ to Marie-Julie, referring to the Reign of the Sacred Heart, which will also flourish in the era of the Great Monarch. (November 13, 1924). *Ibid.* p. 380.

Jesus, and we are in Him united to His Heavenly Father.”<sup>39</sup> Hence, Christ’s spiritual kingdom on earth was initiated in a baptism of Water and Blood with the spear of Longinus, a piece of which is kept secure in the sword of French kings, a prized item among the surviving crown jewels of France.

We may observe an important link with a second sword: when Imperial kings were crowned as Holy Roman Emperor, they also received an Imperial coronation sword. The Imperial Sword was decorated and embellished over the years, but it bears several interesting inscriptions in Latin: *CHRISTVS: VINCIT: CHRISTVS: REIGNAT: CHRISTVS: INPERAT*, “Christ triumphs, Christ reigns, Christ rules”, which has also been interpreted as, “Christ the Victor, Christ the King, and Christ the Emperor”, a reminder that imperial rule comes from a divine origin. There is another inscription on the pommel: *BENEDICTVS · DO[minv]S DE[v]S QVI DOCET MANV[s]*: “Blessed be the Lord my God, who teaches the hand [to fight]”, which is an abbreviation of Psalm 143:1,<sup>40</sup> *Benedictus Dominus Deus meus, qui docet manus meas ad praelium, et digitos meos ad bellum* (Blessed be the LORD my God, who teacheth my hands to fight, and my fingers to war). According to tradition, history and the prophecies, the French Kings and the Holy Emperors were duty-bound to protect the Church and defend the Faith and the Papacy. As the Great Monarch will be King of France and Emperor from the West, both swords will symbolise his reign and the great mission he will accomplish: a ‘sceptre-spear’ of kingly rule, the Hand of God that will smite the enemies of the Church, restoring both the secular and spiritual world.

Yet, where is this mystic symbolism in *Lord of the Rings*? How does this symbolism of the ‘sceptre-spear’ link to Aragorn’s famed sword Narsil? Of course, the Royal sceptre and the Sword Reforged are symbols of Aragorn’s legitimacy, but we find additional clues *linking them to a spear* in Tolkien’s chronicles where the breaking of the blade is recounted. When the First King Elendil and the High Elf Gil-galad lead the battle against Lord Sauron after the Rings of Power are made, Gil-galad fights his enemy with a noble spear named Aiglos: both the spear and the sword are mentioned as important details in this chronicle.<sup>41</sup> However, after the two heroes are slain, no more is heard about the spear, yet while Narsil may be shattered, it is not lost to history. The shards are kept by his heirs and eventually reside in the house of Lord Elrond until the time comes for the sword to be remade. The appointed time arrives when the Fellowship of the Ring is formed and Aragorn prepares to emerge from exile and fight his foes. Narsil is re-forged by Elvish smiths and they infuse new power into the blade. When striking an enemy or raised up on high, the blade sends forth white or red flames, thus Aragorn gives it a new name, Andúril, ‘Flame of the West’. Hence, as the French Sword of Charlemagne allegedly held a piece of the Holy Spear that impaled the Heart of Christ and established His spiritual Kingdom via the Church, it is possible the red and white flames of Andúril may symbolise the Blood and Water that poured forth from the side of Christ as the spear struck, for red and white rays are often used to depict the Blood and Water in religious art. The Great Monarch shall be a Great

<sup>39</sup> *The Life of Jesus Christ and Biblical Revelations*, Vol. I, p. 84.

<sup>40</sup> A psalm of David against Goliath. Numbering: Catholic *Douay-Rheims* edition.

<sup>41</sup> *Lord of the Rings, The Fellowship of the Ring*, p. 264,



(Top Left) A *Main de Justice* (c. 10<sup>th</sup> century), a surviving piece of the crown jewels housed in the treasury of St. Denis. At one time the treasury had three: this could be the St. Louis sceptre, or another *main de justice* that was allegedly made from 'unicorn's horn'.<sup>+</sup> (Top Right) The Imperial Holy Spear, the point contains a Roman nail believed to be the Nail of the Crucifixion.

(Bottom) The Imperial Sword of the Holy Roman Emperors and its gold sheath.



<sup>+</sup> Dom Michel Félibien, *Histoire de L'Abbaye Royale de Saint-Denys en France* (1706).



Charlemagne's *Joyeuse*, sword of the French Kings.

According to tradition, a piece of Longinus' spear is concealed in the pommel.

Renewer of the Holy Roman Empire and the Church.\* Aragorn is a descendent of the Faithful Elendil and is called 'the Renewer'.

Furthermore, just like the Imperial Sword with its Latin inscription promising everlasting Victory to Christ through the Emperor's rule, the High Elves of Lórien give Aragorn a priceless gift for his sword Andúril, a sheath overlaid with silver and gold flowers with runes listing the name of the sword and its noble lineage. It is promised that the blade drawn from that sheath would never be stained or broken in defeat. In addition to the promise the blade will never be broken again, Aragorn reveals that only the heirs of Elendil may touch or wield the sword, it appears to be protected by a deep power of 'Old' or 'On High': "Telchar first wrought it in the deeps of time. Death shall come to any man that draws Elendil's sword save Elendil's heir."<sup>42</sup> These details reveal Aragorn shall never know defeat and pretenders to the throne shall never again reign over Gondor similar to the promises concerning the Great French Monarch. It is predicted when his kingdom is established France will never lose the Faith and its royal rule would last until the end of time.<sup>43</sup> Perhaps for Tolkien the shattered shards of the Broken Blade re-forged represented the relic-shards of the spear of Longinus that opened the side of Christ and brought forth the birth of the Church, which are currently scattered throughout the Christian world? Andúril is re-forged as a symbol of unity between the kingdoms of the North and South never to be defeated or broken again, just as the Faithful Great Monarch would reunite the various Christian churches under One Church as stated in the prophecies. In the end of *Lord of the Rings*, Aragorn unites both the North and South Kingdoms which had been divided for centuries, in addition to all the smaller kingdoms of Middle Earth that are permitted the royal boon to govern themselves yet under his rule as High King: a last link with the Great Monarch who will restore all the former kingdoms of Europe and rule over them as Holy Roman Emperor as Charlemagne in ages past.

As we have seen, Tolkien's character Aragorn bears a striking resemblance to the prophecies of the Great Monarch, which leads us to consider other intriguing questions: did the corresponding revelations concerning an 'Angelic Pope' also influence Tolkien's development of another character? If so, who could it possibly be?

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\* The Imperial Coronation regalia of the Catholic Holy Roman Emperors also features a 'Holy Spear', but this is believed to contain the famous relic of the nail from the Crucifixion once owned by Emperor Constantine and not a piece of Longinus' spear. In fact, a piece of metal consistent with the shape and size of a first-century Roman nail has been found incorporated into the spearhead. Recent metallurgy tests show the Holy Spearhead was recast circa the seventh century, making it the oldest piece in the Imperial Regalia. There is an interesting theory that the Holy Spear actually featured in Charlemagne's coronation as King of the Lombards in 774 AD, thus explaining how it came into the possession of the Holy Roman Emperors. The Lombard kings had a tradition of using an ancient spear in their coronation ceremony, and Charlemagne may have been crowned King of Italy in the same manner as the Lombards, i.e. grasping a spear. Considering that Milan was their capital as in the times of Emperor Constantine, it is believed that this spear does indeed contain the Nail of the Crucifixion. Of interest, historians have observed that in 585 AD the Merovingian (Frankish) king Guntram officially designated his nephew Childebert II his heir by handing him his lance; it is possible that a royal lance was a symbol of kingship among the Merovingian kings in addition to the sceptre. In all, Aragorn's royal signs of legitimacy, the Númenorean sceptre and Andúril that bears mystical flames associating it with Longinus' spear, display consistent links with the dual kingship of the prophesied Great Monarch of France and his restoration of the Christian Holy Roman Empire represented in the Holy Spear of the Imperial Regalia.

<sup>42</sup> *Lord of the Rings, The Two Towers*, p. 533.

<sup>43</sup> Christ to Marie-Julie, (October 27, 1875), *We Are Warned*, p. 38

## The Angelic Pontiff

Is there a ‘pope’ in *Lord of the Rings*? To answer this, we would first have to determine if Tolkien found some way to represent the Catholic priesthood and its hierarchy in his mythical world of elves, dragons, hobbits and semi-mortals without blatantly crossing the line into heresy, or stray too far into fantasy for that matter to where the links between fact and fiction are blurred beyond recognition. He would need to depict a ‘priesthood’ of sorts in his narrative, or how could any of his characters represent a Great Pope, the highest priest in the hierarchy of the Church after Christ?

We detect Tolkien found a solution by keeping the ‘religious’ aspect of his narrative centred on the absolute concepts of Good inevitably triumphing over Evil, and avoided many thorny issues by interpreting the priesthood itself in very general mystical terms, portraying it in a manner without delving too deep into the details of Catholic ritual and doctrine. In fact, we hardly see an organized religion *per se* in *Lord of the Rings*, but we do find clues that an ‘idolatrous’ belief was replaced by a ‘true faith’, for there is evidence that the ‘lesser men’ of Middle Earth were pagans once under the Dark Lord before the ‘Greater Races’ converted them to the ‘One’ God at some point in their history as Lord Denethor remarks as he lights a funeral pyre: “We will burn like heathen kings before ever a ship sailed hither from the West.”<sup>44</sup> Of interest, we see Gandalf attempts to reason with the despairing Denethor and prevent him from burning his son while he is yet alive, reminding him he is a descendant of the Faithful Númenoreans and must not fall into the errors of the ancient heathens:

“Authority is not given to you, Steward of Gondor, to order the hour of your death, and only the heathen kings, under the dominion of the Dark Power, did thus, slaying themselves in pride and despair, murdering their kin to ease their own death.”<sup>45</sup>

Hence, if there is a general Judeo-Christian ‘religion’ hinted at in *Lord of the Rings*, where is its priesthood? No doubt the reader may already be asking; surely, you are not suggesting *Gandalf*? A wizard? How can a *wizard* represent a Catholic priest let alone a pope? Is not magic condemned by the Church? However, if we consider how Tolkien used the word ‘wizard’, the answer becomes clear.

In the Index provided in *Lord of the Rings* we discover that the term ‘wizard’ is used in two very different contexts; the first is when the ignorant, the vulgar, or the simple-minded confuse Gandalf’s powers and abilities with sorcery. The second context is discerned when Gandalf is properly referred to as a high-ranking member of the Istari, and consequently, as a member of the White Council. Together with the leaders of the immortal High Elves and Half-Elven, the members of the White Council are also called ‘the Wise’, hence we discover Tolkien was inferring the original significance of the word ‘wizard’, which according to the New Oxford Dictionary originates from the Middle English ‘wise’ + ‘ard’ meaning ‘philosopher’ or ‘sage’. It is a similar misconception with the Three Kings of the

<sup>44</sup> *Lord of the Rings, The Return of the King*, pp. 856-857.

<sup>45</sup> *Ibid.* p. 887.

New Testament who followed the Star to Bethlehem. In history they have been called the three 'Wise Men', and also 'Magi', inferring that the kings belonged to a priestly-caste in ancient Persia. Their wisdom, arts and skills were called 'magica' in Latin, derived from the Greek 'magike', 'art of a magus', which obviously was confused over time with the term 'magic' applied to sorcery and supernatural powers. Hence, it is the second context of Tolkien's Istari we find the semblance of a 'mystical priesthood' and not necessarily 'magic sorcerers', their skills and knowledge misconstrued by the ignorant.

Yet, what *are* the Istari? Tolkien weaves great mystery around them. Frodo describes them as: "... of a noble kind that we should not dare to raise our hands against."<sup>46</sup> They appear on Middle-Earth from the West across the sea about two thousand years before the action of the *Lord of the Rings* takes place during the 'Great Years' of 3018-3019 in the Third Age.<sup>47</sup> The Istari are great 'blessed' beings that obviously originate from the Undying Lands, however, they are not Elves or Men even though they take the shape of men. They were not 'young-looking' when they arrived, yet are not exactly immortal like the Eldar races of Elves and Half-elves, for the Istari age albeit very slowly. In fact, they have been granted powers and wisdom that seem even greater than that granted to the Elves. They are special 'messengers' sent to battle evil, to instruct and encourage the 'good' races. Tolkien writes very little about the origins of this mysterious 'race' of messenger-guardians:

"When maybe a thousand years had passed, (...) the Istari or Wizards appeared in Middle-Earth. It is afterwards said that they came out of the Far West and were messengers sent to contest the power of Sauron, and to unite all those who had the will to resist him; but they were forbidden to match his power with power, or to seek to dominate Elves or Men by force and fear. They came therefore in the shape of Men, though they were never young and aged only slowly, and they had many powers of mind and hand. They revealed their true names to few, but used such names as were given to them. The two highest of this order (of whom it is said there were five) were called by the Eldar Curunír, 'the Man of Skill', and Mithrandir, 'the Grey Pilgrim', but by Men in the North Saruman and Gandalf (respectively)."<sup>47</sup>

Hence, through the narrative and the appendixes in *Lord of the Rings*, we discover that the Istari do have a hierarchy that in later years form the White Council ruled by Saruman the White, which resembles a symbolical image of a 'church' entrusted with the mission to teach and guide the 'elect' peoples of Middle-earth when times begin to grow dark. In the beginning of *Lord of the Rings*, Gandalf appears to be second in command of the five highest ranking members of their order, his position marked by the colour grey. Of interest, we recall that the bishops of the Seven Churches of the Apocalypse were referred to as 'angels', or

<sup>46</sup> Ibid. p. 1056.

<sup>47</sup> The Third Age of Middle-Earth began with the defeat of Sauron by Elendil and Gil-galad, and ended with the death of King Aragorn and the departure of Legolas to the Undying Lands in the year 3141. *Lord of the Rings*, Appendix B, pp. 1121-1134.

<sup>47</sup> Ibid. Appendix B, p. 1121.

'messengers', an apropos connection with Tolkien's idea of a blessed group of messenger-guardians originating from the mystic Undying Lands of the angelic-like Valar far across the sea.

Yet, we may ask, where are the references to a *priesthood*? The main role of a priest is to offer sacrifice and perform rites in an established church, and if Tolkien was wary of introducing ceremonies into a fantasy novel that could be misconstrued by readers to be something resembling a pagan or an occult rite, how could the priesthood of the Catholic Church possibly be represented? As mentioned, it would have to be in very general allegorical or mystic terms without portraying an actual ceremony, and Tolkien may have accomplished this by having the almost inexplicable arrival of his Istari resemble the 'mysterious' appearance of the High Priest Melchisedech to Abram yet to be called Abraham in the Old Testament. After Abram goes into battle in a woodland vale and victoriously frees his brother Lot who was held captive by warring kings, Melchisedech the king of Salem 'appears' with an offering of bread and wine to the Lord, and blesses Abram:

"But Melchisedech the king of Salem, bringing forth bread and wine, for he was the priest of the most high God, blessed him and said: Blessed be Abram by the most high God, who created heaven and earth. And blessed be the most high God, by whose protection the enemies are in thy hands." (Gen. 14: 18-20)

Of paramount importance is the observation that Melchisedech was a priest ordained by God long before the Hebrew nation and the Levitical rites were instituted, and according to the prophet King David, Melchisedech was of an 'eternal order' and therefore much greater than the Levitical one, a prophetic type of the Eternal Kingdom and Everlasting Priesthood of the Messiah that came to fruition through Christ and his Church:

"The Lord said to my Lord: Sit thou at my right hand:  
Until I make thy enemies thy footstool.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day star I begot thee.

The Lord hath sworn: and he will not repent: Thou art a priest forever according to the order of Melchisedech.

The Lord at thy right hand hath broken kings in the day of his wrath.

He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

He shall drink of the torrent in the way: therefore shall he lift up the head." (Psalm 109)

St. Paul explains King David's verses, declaring that Melchisedech's mysterious appearance without any parentage recorded in the sacred texts displays the difference between the finite and imperfect Levitical rite of the Old Testament that could not redeem mankind and the Eternal and everlasting priesthood of Christ in the New Testament:

"For this Melchisedech was king of Salem, priest of the most high God, (...) who first indeed by interpretation is king of justice: and then also king of Salem: that is, king of peace: Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest forever." (Heb. 7:1-3)

Hence, in Melchisedech we have a reference to a mysterious king-priest who is 'everlasting' ~ from whence he comes and where he goes, no one knows. Of interest, Bl. Anne Catherine Emmerich was granted a vision concerning the prophetic appearance of Melchisedech, and that he appeared to Abraham "... in the same way as did the angels at different times."<sup>48</sup> She also notes: "I have often seen Melchisedech, but never as a human being. I have always seen him as a being of another nature, as an angel, as one sent by God."<sup>49</sup> Therefore it is possible Tolkien may have modelled the mysterious arrival of his 'angelic' Istari upon that of Melchisedech.

Yet, where is the acceptable 'sacrifice' or offering in the *Lord of the Rings* that the 'priesthood' is to make if there is indeed a priesthood? We must examine the offerings of Melchisedech to find the answer: bread and wine. These early offerings were prophetic symbols of the bread and wine that would later be offered by Christ at the Last Supper and transubstantiated by His Divine Power into His Body and Blood that would be given up the next day, the perfect and spotless Eternal Sacrifice to the Father for the sins of mankind.

Focusing on Gandalf, we find he indeed offers an 'ultimate sacrifice' like Christ. During their journey in their quest to destroy the Ring, the members of the Fellowship are compelled to take a perilous route through the underground Dwarf kingdom of Moria that in years past had been laid waste by goblins, orcs and other fell beings. However, the mine-kingdom is still inhabited by evil creatures. In addition to hoards of goblins, trolls and orcs, the small band of travellers are suddenly perused by a colossal Balrog, a terrifying fire-demon reawakened from the deepest recesses of the mountains. Described as an "evil of the Ancient World," and a "Terror" feared almost as much as Lord Sauron by both Elves and Dwarves, it is a creature of shadow and flame that was and continues to be a servant of Morgoth, the Great Enemy of Old. The ferocious power of the Balrog is so mighty that even the other dark creatures of Moria fear it, and Gandalf is the only one of the Fellowship who has the skill and wisdom to battle with the foe. As the travellers escape, Gandalf stays behind and bars the way, preventing the Balrog from pursuing them over a black abyss. He engages in a dramatic sword fight, his white elf-blade smashing the Balrog's flaming blade to molten pieces declaring imperiously, "You cannot pass!" The Balrog attempts to cross the bridge again, but

<sup>48</sup> *The Life of Christ*, Vol I, p. 81.

<sup>49</sup> *Ibid.* p. 64.



“Durin's Bane”, the Balrog of Moria by Markus Röncke (2008)

Gandalf uses the full force of his powers as servant of the ‘Secret Fire’ and wielder of the flame of Anor. Shattering his staff against the land-bridge and raising up a blaze of light, he sends himself and his foe into the chasm, imploring the Fellowship to save itself. The travellers flee as he bids, thinking Gandalf is lost forever, having fallen to his death in a bottomless abyss with the evil Balrog.

However, we discover later we have not heard the last of Gandalf’s adventures with the Balrog in the bowels of Middle-Earth. Gandalf eventually reunites with Aragorn, Legolas and Gimli in Fangorn forest, and they are astounded at his reappearance, thinking he was dead. Now, he is dressed in a brilliant white and he explains his transformation from the Grey Pilgrim to the bright figure they see before them, destined to become the new leader of the White Council.<sup>\*\*</sup>

When the bridge collapsed and the Balrog snapped its whip around his legs, dragging him down with him, they fell for what seemed like an eternity down to the very roots of the mountains of Moria and into a great hidden lake. The water doused the evil flames of the Balrog, turning it into a hideous slimy creature, but Gandalf continued to fight his enemy, hewing it with his Elven sword as they struggled in the water. “We fought far under the living earth, where time is not counted.”<sup>50</sup> The Balrog then turned and fled, making its way up through hidden stairs and passageways, attempting to reach the sun to reignite its flames and Gandalf followed him up to the very pinnacle of the mountain, engaging in battle once more with the monster, its flames now reignited:

“A great smoke rose about us, vapour and steam. Ice fell like rain. I threw down my enemy, and he fell from the high place and broke the mountain-side where he smote it in his ruin. Then darkness took me, and I strayed out of thought and time, and I wandered far on roads that I will not tell. Naked I was sent back ~ for a brief time, until my task is done.”<sup>51</sup>

In the end we find Gandalf *did give up his life* to destroy the enemy, the coming of death described as the ‘darkness’ taking him. We see he was no longer in the temporal spheres of Middle-Earth for he strayed out of thought and time yet was ‘sent back’ for his mission was not yet accomplished.

Hence, Similar to Christ who gave the ultimate sacrifice of His life to defeat Eternal Death brought into the world by Satan, Gandalf risks his life to save his friends, knowing he may be defeated in the struggle, and eventually does give up his life to destroy a Demon of Death that had been the cause of the decimation of the Dwarf Kingdom in Moria. “I am the good shepherd. The good shepherd giveth his life for his sheep.” (John 10:11) We see Frodo later explains to Lady Galadriel: “Gandalf was our guide, and he led us through Moria; and when our escape

<sup>\*\*</sup> Compare Gandalf’s transformation with Bl. Emmerich’s comments about the mysterious angelic-priest Melchisedech: “The impression made by Melchisedech was similar to that produced by the Lord during His teaching life. He was very tall and slight, remarkably mild and earnest. He wore a long garment so white and shining that it reminded me of the white raiment that surrounded the Lord at His Transfiguration.” *The Life of Christ, Vol. I* (p. 82).

<sup>50</sup> *Lord of the Rings, The Two Towers*, p. 523.

<sup>51</sup> *Ibid.* pp. 523-524.

seemed beyond hope he saved us and he fell.”<sup>52</sup> As Christ said: “Greater love than this no man hath, that a man lay down his life for his friends.” (John 15:13) Indeed, Gandalf is also presented as a symbolic Christ-like figure rising from the dead for he declares later in the text: “I am Gandalf the White, who has returned from death.”<sup>53</sup> In the Elven woods of Lothlórien he is clothed in the victorious colour white and later becomes the new Leader of the White Council, Saruman having proved a traitor and unworthy to hold the noble office. Rather than become a wise protector, looking after the flock so to speak, Saruman became a wolf in sheep’s clothing. He coveted the black magic of the One Ring and in fact, lusts after power, rebelliously flouting the order laid on the Istari that they may not rule over Elves or Men by fear or force, nor go so far as to challenge the Dark Lord Sauron with the powers granted them. In one sense, the expulsion of Saruman and the rise of Gandalf represents the end of the Old Testament Levitical priesthood and the establishment of the new Eternal Priesthood of Christ via his Church in the New Testament for Gandalf remarks: “Yes, I am white now. Indeed I am Saruman, one might almost say, Saruman as he should have been.”<sup>54</sup>

In fact, this order to guide and instruct yet not vie of power, even against the Evil Sauron in an attempt to defeat him, is remarkably similar to the role of a Catholic priest who may guide and instruct, yet force no one to enter the True Faith against their free will. Indeed, even exorcist priests may not ‘challenge’ Satan, only drive out a demon if called upon to do so by the power invested in him through Christ as it is ultimately God who decides the time of deliverance from a demon. A priest is only the means and simply represents God. Of interest, we find that this is the one of the few ‘priestly’ functions we see Gandalf engage in other than sacrificing his life like Christ, that is, to carry out his duty as a type of exorcist. Gandalf protects others from the powers of dark creatures, and in one instance, drives out the black clouds of oppression possessing the King of Rohan, encouraging him to turn from the evil councils of the traitor Saruman and embrace the light once more.

Throughout the rest of the narrative, this Christ-like image of Gandalf as a regal leader and ‘pontiff’ is firmly established in his new adventures as the White Rider. During his travels Gandalf tames the famed white horse belonging to the King of Rohan, Shadowfax, a distant descendent of the speaking horses that no doubt were brought over from the Undying Lands of the Valar. Only the kings of Rohan are permitted to ride rare horses such as Shadowfax, yet once he is tamed by Gandalf, he will bear no other rider. Gandalf continually rides like the wind to the aid of those who need his help and powerful assistance. He musters armies, dispels evil, gives counsel to kings and captains, comforts the doubtful, protects and saves lives, and dares to confront the leader of the Nazgûl witch-kings as he attempts to enter the hallowed gates of Gondor’s capital city:

“ ‘You cannot enter here,’ said Gandalf, and the huge shadow halted. ‘Go back to the abyss prepared for you! Go back! Fall into the nothingness that awaits you and your master! Go!’”<sup>55</sup>

<sup>52</sup> Ibid. *The Fellowship of the Ring*, p. 375.

<sup>53</sup> Ibid. *The Two Towers*, p. 607.

<sup>54</sup> Ibid. p. 516.

<sup>55</sup> Ibid. *The Return of the King*, p. 861.

We note Gandalf's challenge sounds very familiar ~ it mirrors the eternal sentence Christ will mete out to the reprobates on the day of Judgement: "Depart from Me, you cursed, into everlasting fire prepared for the devil and his angels." (Matt. 25: 41) In fact, Gandalf's new role as the White Rider and leader of the White Council is remarkably similar to the mystic representation of Christ near the end of the Apocalypse, riding into battle against the Beast and the evil kings of the earth:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and with justice doth he judge and fight. And his eyes were as a flame of fire, and on his head were many diadems, and he had a name written, which no man knoweth but himself. And he was clothed with a garment sprinkled with blood; and his name is called, THE WORD OF GOD. And the armies that are in heaven followed him on white horses, clothed in fine linen, white and clean." (Apoc. 19:11-14)

We recall that just like Christ whose mystic name is known only to Himself, Tolkien's Istari rarely reveal their true names known only to them and will allow themselves to be addressed by whatever name the peoples of Middle-earth call them. Only once do we hear Gandalf reveal what it is, Olórin, his name when he was still 'young', obviously before the time he arrived on Middle Earth since the Istari were not youths when they appeared:

"Many are my names in many countries, he (Gandalf) said. Mithrandir among the Elves, Tharkûn to the Dwarves; Olórin I was in my youth in the West that is forgotten, in the South Incánus, in the North Gandalf; to the East I go not."<sup>56</sup>

Of importance, we discern that Gandalf may also be associated with Christ as 'The Word of God' in his capacity as a 'pontifical' servant of the 'Secret Fire' and 'wielder of the flame of Arnor'. When we examine the theological and philosophical importance of the description of Christ as 'The Word', the connection with this mystical fire becomes clear. St. John, author of the Apocalypse, also commenced his Gospel with this description of Christ: "In the beginning was the Word." However, 'word' is a weak literal translation from the original Greek and the full meaning of the passage is lost. The Gospel should read: "In the beginning was the *logos*."

What is *logos*, and why is it so important? *Logos* conveyed the triple meaning of 'word', 'reason', and 'ratio'. It was used by ancient Greek philosophers to describe the Divine Reason that permeates and orders the whole universe. At first, it was thought that this *Logos* was a fire-like being or essence, and that the actions of this being were mirrored in human reason. The Stoic philosophers associated this power with God and His actions through the Universe, or the active power of

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<sup>56</sup> Ibid. *The Two Towers*, p. 696-697.



“The Rider on the White Horse”, early 14<sup>th</sup> century manuscript  
depicting Christ with His army clothed in white.

Divine Reason. This Greek concept of the *Logos* was introduced into Judaism in the first century AD by Philo Judaeus in an attempt to explain how God remained in contact with the earth via the *Logos*, or His Divine Wisdom. Apparently, Heaven itself confirmed this explanation of the *Logos*, for in St. John's vision in the Apocalypse, Christ showed He was indeed the *Logos*, the Mediator between Heaven and Earth, revealing He verily was both human and divine. This was an important revelation from Heaven at the time as the heresy of Docetism was beginning to appear, that is, a belief that all matter was 'corrupt' or 'evil' while only the spirit could be pure and holy. This inferred that if matter was corrupt, Christ was God or of God, but could not become human and did not assume a human form, an Antichrist belief according to St. John. St. John combated Docetism and similar heresies by proclaiming in his Gospel: "In the beginning was the Word (the *Logos*), and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without him was made nothing that was made. In him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness did not comprehend it. (...) *And the Word was made flesh, and dwelt amongst us*, and we saw his glory, the glory as it were of the only begotten of the Father, full of grace and truth." (John 1: 1-5, 14)

Hence, is it possible that Gandalf as a servant of the 'Secret Fire' is presented as a symbolic follower of the *Logos*? The *Logos* was once thought to be a 'fire', and Christ was prophesied by John the Baptist as the Messiah who would baptise with the Holy Spirit and with fire, (Matt 3:11). Christ also declared: "I am come to cast fire on the earth; and what will I, but that it be kindled?" (Luke 12:49) We recall the Holy Spirit later appeared above the heads of the Apostles as tongues of fire during Pentecost, and Catholic teaching declares one cannot enter the Church unless they are baptised and renewed by the Holy Spirit according to Christ's words: "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God" (John 3:5) Christ is also described as the Light as well as the *Logos*, and the Holy Spirit represented as a Tongue of Fire as the giver of Grace and the sustainer of the Church. Without the Holy Spirit, mankind cannot do the least work deserving of salvation, even the apostles were frightened until the Flames of the Holy Spirit enlightened them and filled them with undaunted courage at Pentecost.

In comparison, Gandalf's skills rest mainly in light and fire. We recall he drives away darkness and despair with light, and courageously fights the evil Balrog with a powerful white flame that emits from his staff when it shatters in the conflict. Furthermore, we cannot help but notice that if Gandalf is indeed a symbolic servant of the *Logos* and the Holy Spirit, Tolkien obviously made rare allusions to Catholic doctrine in *Lord of the Rings*, in particular, the doctrine of the Trinity, that the Son was indeed both human and divine and guided His Church through the Holy Spirit also represented as fire. The Spirit proceeds from the Father and the Son therefore the entire Trinity is represented. As we have seen, Christ's sacrifice for the salvation of mankind and His resurrection are also alluded to, these are the doctrines on which the entire foundation of the Catholic Faith rests.

In summary, there is evidence of a 'priesthood', a 'church' and a 'true faith' influencing Tolkien's work skilfully concealed in the text. In fact, if reference to the Catholic Faith is intended, no doubt the White Council and the wise 'priesthood' of the Istari are representative of the Church. The 'angelic' Gandalf is eventually made 'pontiff' when he deposes Saruman by rightful authority invested in him from Beyond, "You have no colour now, and I cast you from the order and the

Council".<sup>57</sup> Gandalf wears 'papal' white, and has symbolically carried out the threefold office conferred upon the Church: that of teacher, of priest, and of shepherd. Of importance, he remains faithful as a 'servant of the Secret Fire' and therefore, defends the doctrine of the Trinity.

He also bears the symbols of his authority as 'pontiff', a staff and a ring. Like Christ, he was a shepherd who protected his flock with his very life, his first staff as Gandalf the Grey shattering in the process. "... For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed." (Matt. 26:31) The Fellowship are indeed scattered when Gandalf falls in the Mines of Moria with the Balrog, but he reunites them all when he rises again in victory. Of interest we find that Bl. Anne Catherine Emmerich was shown the significance of the pastoral staff from the time of the ancient prophets to the crosiers used by the bishops, and the Pope as Bishop of Rome also carries a distinctive crosier:

"I saw this gift of the priesthood possessed by the Prophets, and the signification of the form under which it was exercised was shown me. I saw, for example, the history of Eliseus giving his staff to Giezi to lay upon the dead child of the Sunamitess. In this staff lay spiritually Elisues's mission and power. It was, as it were, his arm, the prolongation of his arm. And here I saw the interior signification of a Bishop's crosier and a monarch's sceptre. If used with faith, they unite both Bishop and monarch in a certain way with Him from whom they hold their dignity, with God, marking them out at the same time as distinct from all others."<sup>58</sup>

And the Ring? We discover in the end of the tale that Gandalf had in his possession the whole time one of the Three Rings of Power made by the Elves ~ "Narya the Great, and the stone upon it was red as fire."<sup>59</sup> In the Appendix we discover this rare Ring was given to him by one of the greatest of the Eldar Elves, Círdan the Shipwright, who was granted the gift of perception and discernment more than anyone else on Middle Earth. When Gandalf first arrived from the Undying Lands with the Istari centuries ago, Círdan welcomed him "... knowing whence he came and whither he would return."...

"Take this Ring, Master,' he said, 'for your labours will be heavy; but it will support you in the weariness that you have taken upon yourself. For this is the Ring of Fire, and with it you may rekindle hearts in a world that grows chill."<sup>60</sup>

Hence, Círdan foresaw that Gandalf would renew the faith and the charity of the people when times would be at their darkest, much like the End Times when

<sup>57</sup> Ibid. p. 607.

<sup>58</sup> *The Life of Jesus Christ*, Vol I, p. 19.

<sup>59</sup> *Lord of the Rings, The Return of the King*, p. 1068.

<sup>60</sup> Ibid. Appendix B, p. 1122.

charity will “grow cold” as Christ foretold.<sup>61</sup> The only detail that does not correspond with the idea of the papal ring is that Gandalf’s ring is not the mightiest of the Three. The Pope of the Catholic Church as the Vicar of Christ is quite independent of every temporal sovereignty and of every spiritual power, i.e. he cannot be ordered around by kings or bishops in Church matters, and is supreme on earth, not even being subject to a general council of the Church.<sup>62</sup> Concerning the papal ring, it was once used to sign important documents as his official seal. Upon the death of a pope, the papal ring was effaced to ensure that no other may usurp his authority or forge documents after his death with the seal. The ritual of effacing the ring is still continued to this day. Perhaps it was an unintended oversight in that Tolkien did not give Gandalf the most powerful of the Three Elven Rings, but he did reaffirm the theological symbols of Gandalf as ‘pontiff’ of the Istari, representative of the *Logos* and the Holy Spirit symbolised by Light and Fire, by giving him Narya the Great, the Ring of Fire. Of interest, one of the principle duties of the Catholic pontiff is to preserve the Faith, unite Christendom, and heal Christ’s people. Lord Elrond reveals that the Three Elven Rings, (including Gandalf’s Ring of Fire), were made with a similar purpose: “But they were not made as weapons of war or conquest: that is not their power. Those who made them did not desire strength or domination or hoarded wealth, but understanding, making, and healing, to preserve all things unstained.”<sup>63</sup> The only difference is the Elven Rings could be enslaved if Sauron finds the One Ring, while pontifical authority symbolised in the pope’s ring cannot be enslaved as the spiritual authority of the pope is above all secular and ecclesial power.

Regarding the Catholic pontificate itself, Christ had declared that Peter was the Rock on which he would build His Church and the gates of Hell would not prevail against it. (Matt.1 6:18) In other words, all Hell would try to destroy the Church, especially by attacking the papacy, but would not succeed. We notice Tolkien may have alluded to Christ’s promise to Peter and his successors, i.e. when the black orc-hosts of Mordor eventually attack the Gates of Minas Tirith with a gigantic battering ram shaped in the likeness of a ravening wolf. The battering ram is called Grond after the Hammer of the Underworld wielded by the ancient Satan-like Lord Morgoth. The gates of the King’s City holds amidst the initial poundings of the battering ram, but the Lord of the Nazgûl urges the black army onward and the gates eventually burst asunder. The Nazgûl king attempts to enter the City of Gondor and rides “... under the archway that no enemy ever yet had passed.” All flee from his horrific form sending despair with its menacing shadow, all save one, Gandalf and his fearless white horse: “There waiting, silent and still in the space before the Gate, sat Gandalf upon Shadowfax: Shadowfax who alone among the free horses of the earth endured the terror, unmoving, steadfast as a graven image in Rath Dinen. ‘You cannot enter here,’ said Gandalf, and the huge shadow halted.”<sup>64</sup> Gandalf commands him to depart and enter the black nothingness of the abyss prepared from him and his Dark Master. The Lord of the Nazgûl mocks Gandalf, but he is prevented from entering and taking the city. The sun rises and the faithful armies of Rohan ride to the rescue. The evil Nazgûl king suddenly flies off to engage them and leaves the city just when he had it within his grasp. In the end,

<sup>61</sup> “And because iniquity hath abounded, the charity of many shall grow cold.” (Matt. 24:12)

<sup>62</sup> The Pope not subject to a general council was declared by Eugenius IV., (Sept. 4, 1439; Vatican Council, 4, 3).

<sup>63</sup> *Lord of the Rings, The Fellowship of the Ring*, p. 286.

<sup>64</sup> Ibid. *The Return of the King*, pp. 860-861.

Gandalf courageously held him off, ensuring that the City of the Faithful Númenoreans that had never seen an enemy enter past its threshold remained as it was ~ hammered, but undefeated.

One last observation concerning Gandalf's role as 'pontiff' is his unexpected mercy towards Saruman in a Christ-like manner in the hope he might repent of his treachery. The most important mission of the Church is teaching the forgiveness of sins no matter how great, and to encourage souls to follow He who is the Way, the Truth, and the Life: Gandalf fulfils this mission as well. Saruman and his army are defeated and the traitor is imprisoned in the tower of Orthanc. However, Gandalf gives Saruman the choice to go where he wishes, even to the Enemy if that be his desire, or, to redeem himself by helping them in their cause to defend Gondor against Lord Sauron. Gandalf also declares that in time if Saruman's deeds merit it, he will eventually give him back his staff and reinstate him as a member of the Council. Everyone is amazed at this generous offer and cannot comprehend it. Unfortunately, Saruman craves supremacy in Middle Earth and refuses to leave the tower of Orthanc willingly, nor will he help Gondor and its allies, accusing Gandalf of the lust for power that he himself is consumed by. Gandalf is left with no choice but to forcibly divest Saruman of his office not only as Leader but also as a member of the Istari as he has proved unworthy to be numbered among them. Gandalf leaves him confined within the tower to await the dreadful wrath of Lord Sauron, whom he had also betrayed. Gandalf bitterly regrets this turn of events; "I do not wish for mastery. What will become of him? I cannot say. I grieve that so much good now festers in the tower."<sup>65</sup> Rather than rejoice at his enemy's demise, Gandalf attempts to save him from his own evilness and is mournful that Saruman remains unrepentant.

As we have seen, there is enough evidence to suggest that Tolkien fashioned Gandalf and his adventures after the Roman Catholic papacy to a point, but are there passages or events in *Lord of the Rings* that links him with the 'Angelic Pontiff' that Catholic mystics have foretold? According to prophecy, both the Great Monarch and the Angelic Pontiff will work together in their respective spheres to restore all that was destroyed by evil and usher in an age of peace before the final temptation of mankind near the end of time. As we have seen earlier in our study, Gandalf reappears as the 'Angelic' Leader of the Istari just as Aragorn comes forth from hiding and reclaims his kingdom similar to the prophecies concerning the Great Monarch that will help restore Christendom. There are a few other similarities with Gandalf and prophecies concerning the Angelic Pontiff: when Saruman attempts to persuade Gandalf yet known as The Grey Pilgrim to join with him in his evil designs, Gandalf refuses and as a consequence is imprisoned upon the pinnacle of Orthanc; however, he eventually escapes Saruman's clutches. As we have seen earlier, Catholic mystics such as Marie-Julie Jahenny foretold that the Angelic Pontiff would be held captive within Rome itself, and would be freed by the Great King. Although Gandalf's situation is slightly different, he is not yet Leader and is not rescued by Aragorn, the fact he is held prisoner by one of his own who has grown corrupt bears a resemblance to Jahenny's revelations. We could also propose that Gandalf courageously challenging the Nazgûl King at the Gates of the King's City when all resistance seems hopeless may also represent the captivity of the Angelic Pontiff surrounded by enemies in Rome. The King of Rohan and Aragorn arrives with his phantom army and saves Gondor, much like the Great Monarch who will come to Italy with his armies and liberate the Eternal

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<sup>65</sup> Ibid. *The Two Towers*, p. 608.

City. In several prophecies we find that the Great Pope will crown the Great Monarch Holy Roman Emperor of Christendom, for example, St. Ignatius of Santhia declared (1686-1770): “A scion of the Carolingian race, by all considered extinct, will come to Rome and behold and admire the piety and clemency of this Pontiff, who will crown him, and declare him to be the legitimate Emperor of the Romans...”<sup>66</sup> In the *Lord of the Rings*, we find that Aragorn departs from custom for his coronation and instead of setting the crown upon his head, grants the honour to Gandalf:

“...let Mithrandir set it upon my head, if he will; for he has been the mover of all that has been accomplished, and this is his victory.’

Then Frodo came forward and took the crown from Faramir and bore it to Gandalf; and Aragorn knelt, and Gandalf set the White Crown upon his head, and said:

‘Now come the days of the King, and may they be blessed while the thrones of the Valar endure!’<sup>67</sup>

Yet, the triumph and happiness of the restored kingdom is not yet complete, Aragorn is awaiting the ‘sign’ when all shall be fulfilled and his days assured of blessedness and peace, for the White Tree of his forefathers still stands dead in the King’s courtyard. Gandalf takes Aragorn up a steep forgotten path that only kings have tread leading to a high precipice in the mountains overlooking the kingdom. First, he reminds Aragorn of his secular and sacred duties, to rule wisely, and to preserve and defend the true faith: “This is your realm, and the heart of the greater realm that shall be. The Third Age of the world is ended, and the new age is begun; and it is your task to order its beginning and to preserve what may be preserved.”<sup>68</sup> Gandalf bids Aragorn to look away from the valley and search the snow. To his surprise, Aragorn discovers a young white sapling: a lost descendant of Telperion, symbolic of the Biblical Tree of Life. With joy Aragorn takes it back to the city and plants it in the royal courtyard for now he knows that his wish will be granted ~ Lord Elrond will give his daughter Arwen to him to be his wife. Elrond had declared he would not give him the hand of his daughter in marriage, Princess Arwen, unless he became King of the Númenoreans and someone worthy of her. Now that a White Tree has been found, Aragorn set guards upon the walls of the city and awaits her arrival. Elrond and his retinue enters the city and at last surrenders to Aragorn the sceptre of his ancestors that he may rule as king, and their joy is finally complete as he gives him Arwen to be his bride, a scene reminiscent of the Lamb and Eternal King receiving His bride in the Heavenly court with the Tree of Life planted at the foot of His Eternal Throne as seen in the Apocalypse:

“Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb is come, and his wife hath prepared herself.

<sup>66</sup> *We are Warned*, pp. 539-540.

<sup>67</sup> *Lord of the Rings, The Return of the King*, p. 1004.

<sup>68</sup> *Ibid.* p. 1007.

And it is granted to her that she clothe herself with fine linen, glittering and white.” (Apoc. 19:7-8)

“And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the midst of the street thereof, and on both sides of the river, was the tree of life ...” (Apoc. 22:1-2)

In all, there is considerable evidence that Tolkien modelled his characters Gandalf and Aragorn upon the various prophecies of the Angelic Pontiff and Great Monarch, mighty spiritual and secular leaders restoring peace and joy to the Faithful on Middle-Earth.

By now, the reader is probably wondering that if Tolkien did indeed fashion two of his heroic characters from Catholic prophecies, what about the evil protagonists? Were any of them inspired by these little-known revelations concerning future times? The answer is yes, but to discover the links between the myth and the prophecies, we must venture not only into the realm of unnerving revelations, but also into the murky world of secret sects, dark plots, occult signs, bloody revolutions and conspiracy theories ~ we must probe deep into the burning Eye of Sauron.

### **Lord Sauron ~ Veiled Malice**

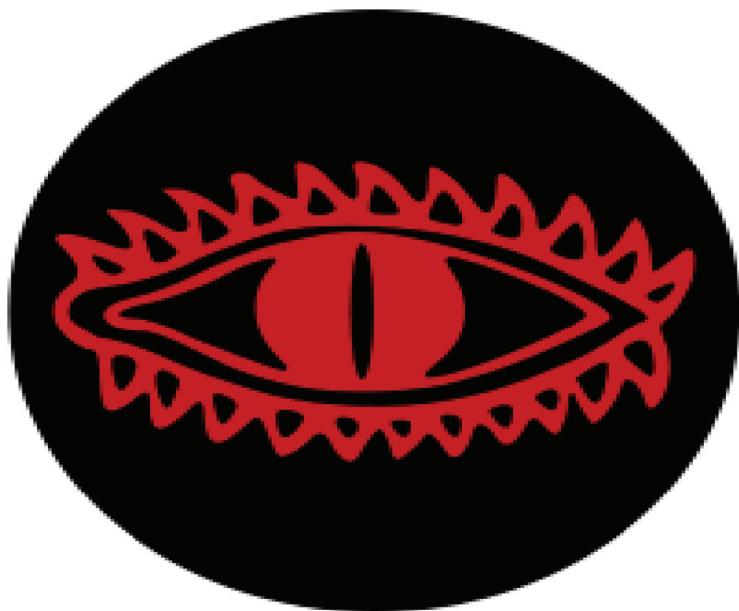
Of all the evil antagonists ever portrayed in literature, the Dark Lord Sauron is certainly one of the most mysterious. He is not Evil itself embodied in the Satanic Lord Morgoth who poisoned the two Trees of the Undying Lands, but he is its servant, and as a loyal servant he has learned all the diabolical ways of his Master. Since he has plagued Middle Earth for millennia and has been reduced to a black shapeless spirit of terror, we know he is immortal like the Valar and at one time was a spirit of good as Lord Elrond declares, “... nothing is evil in the beginning. Even Sauron was not so.”<sup>69</sup> Sauron then is obviously a fallen member of an angelic race similar to demons in Christian theology, and as such he is greatly feared by all the faithful peoples of Middle Earth who remain true to the One Creator and His immortal Guardians, the Valar. Strangely, in spite of the terror he spreads and the vast armies under his command, we do not *see* Lord Sauron throughout the entire epic of *Lord of the Rings*. He is only perceived under different veils for we learn in the Chronicles in the Appendixes that he assumes various ‘shapes’ throughout the different ages when his evil powers grow, but his forms are never fully described. He did at least have a hand on which he bore the One Ring before Isildur hacked it off, but whether he assumed a man-like shape or a beast with a hand-like appendage is left to the imagination. At another point in Middle Earth’s history he had assumed another form and was called the ‘Necromancer’,

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<sup>69</sup> *Lord of the Rings, The Fellowship of the Ring*, p. 284.

but again, what he looked like, and indeed if he looked human at all, is left a mystery.

During the Third Age in which the *Lord of the Rings* takes place, it is curious that Tolkien leaves this shadowy veil draped over his principal character of evil. Considering that for the first time in millennia Sauron has the opportunity of crushing the last remnant of the Faithful Númenoreans and is reaching the zenith of his powers, he does not rise forth in a blaze of demonic bravado to lead his own armies as the reader might expect in fantastic literature such as this. Tolkien completely sidesteps this dramatic imagery and instead, he reveals one particular feature of Sauron's being that fills the world with awe and fear ~ the Great Lidless Eye, a burning Eye, an Evil Eye that never sleeps and watches over all, plotting, seeking, mustering fell beasts, rallying evil allies and causing despair.



**Insignia of the Dark Lord Sauron: the Red Lidless Eye**

Frodo is shown a vision of the terrible Eye in the Mirror of Lady Galadriel:

“But suddenly the Mirror went altogether dark, as dark as if a hole had opened up in the world of sight, and Frodo looked into emptiness. In the black abyss there appeared a single Eye that slowly grew, until it filled nearly all the Mirror. So terrible was it that Frodo stood rooted, unable to cry out or to withdraw his gaze. The Eye was rimmed with fire, but was itself glazed, yellow as a cat’s, watchful, and intent, and the black slit of its pupil opened on a pit, a window into nothing.”<sup>70</sup>

The most chilling aspect is the length and breadth of Sauron’s menacing influence despite never leaving the Dark Tower of Mordor, the entire world feels the malevolent presence of his watchful Eye. In some instances, he attempts to read the thoughts of the Wise, even the Elven Lady Galadriel. At other times he endeavours to win allies such as Saruman and corrupts the White Council, not to mention he destroys the unity of Gondor by instilling despair in the ruling Steward using the master Seeing Stone he captured, fooling or twisting the minds of those who dare to look into the other Stones that still exist. When Sauron does not attempt to influence anyone directly, his power is exerted through his minions who carry out his wicked designs. Fell creatures of his own twisted breeding programs such orcs and trolls, and evil men under his dominion, especially the Nazgûl Witch-Kings, hasten to carry out his commands. He himself remains secreted away and lays a rule of silence on his servants, never allowing them to say or even spell his name except for the Lieutenant of the Tower, a fallen member of the Númenorean race adept in the dark arts who is given the dubious honour of being “the Mouth of Sauron”. A miserable creature named Gollum who has become decrepit on account of the One Ring is one of the few who have seen the Dark Lord and declares he still has a powerful ‘Black Hand’ missing one finger, but never once do we see Sauron as he truly is, only in the guise of his diabolical trait as the Evil Eye. It is his chosen Sign and his minions bear a Red Eye on their shields and helmets. The Dark Lord remains a hidden entity of maliciousness lusting after power and the ultimate control of Middle Earth.

Who or what could have inspired this new and dreadful revelation of Lord Sauron as the All-Seeing Eye? If Tolkien also based his characters on Catholic prophecies concerning the appearance of the Great Monarch and the Angelic Pontiff, it stands to reason he would also fashion the Dark Lord on the enemies of both Kingdom and Church denounced in these revelations. Hence, we need look no further than the Eye of Providence appropriated by Freemasonry and similar secret sects.

All of the prophecies tells of great heresies and the global relaxation of morals spread by the enemies of God before the coming of the Great Monarch and Angelic Pontiff: several mystics clearly state Freemasonry and other associated secret orders will be the prime instigators of this dark period. The mystic Bl. Anne Catherine Emmerich revealed that the secret societies were the principle enemies

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<sup>70</sup> Ibid. p. 383.

that would relentlessly attempt to undermine the Church before the great renewal. Sister Jeanne Royer (1731-1798) also foretold that "... many precursors, false prophets and members of infernal secret societies, worshippers of Satan, shall impugn the most sacred dogmas and doctrines of our holy religion, shall persecute the faithful, shall commit abominable actions."<sup>71</sup> Marie-Julie Jahenny declared that before the chastisements, France would lose the faith, and the chief cause would be the evil influence of men working from the depths of the "lodges".<sup>72</sup> She also received a visitation from St. Michael the Archangel who declared that he himself would aid the arrival of the Great Monarch into France by destroying all the enemies of God, Freemasonry included; "I hold under my feet all the enemies of God and all that is of Freemasonry. I will exterminate them and the Justice of God will complete it and will crush them under the weight of His anger. Meanwhile, marching to France and on the borders of France, we will accomplish our duty."<sup>73</sup> The Church itself has also condemned Freemasonry, declaring all members are automatically excommunicated *ipso facto*. Pope Leo XIII, who saw Satan challenge Heaven and demanded a period of time to bring havoc on earth as mentioned earlier, also warned the faithful about the dangers of Freemasonry. No doubt Pope Leo recognised the esoteric guild as one of the tools that would be used during that predicted time.

Why has Heaven and the Church condemned Freemasonry? The answer is complex: in order to understand the centuries-old irreconcilable division between the secretive lodges and the Catholic Faith, we must first examine the known history of the early stonemason guilds together with the formation of the liberal arts and the philosophical mysticism of the medieval period.

In those times, the sum total of scholastic education and higher learning consisted of seven arts: grammar, rhetoric, logic, arithmetic, geometry, astronomy and music. These academic branches of learning were held in the greatest esteem as they were sublime evidence mankind was more than an animal: humans were beings created by God with the ability to reason, and through these arts mankind could be 'liberated' from the base nature of the corporal body and attain wisdom, hence the term 'liberal' arts. An important scholar and philosopher named Boethius (c. AD 430-525) categorised the last four mathematical branches into what he called the *quadrivium*, setting them apart from the first three arts, which were later called the *trivium*. For Boethius, number was the ultimate means to understand and attain heavenly wisdom as numbers with their mathematical laws were steadfast and never changing just like the Creator, hence his focus on the *quadrivium*. Boethius' categorisation of these liberal arts as 'numerical' philosophical disciplines greatly influenced the academic thought of medieval Europe. Every art was bound by the use of reason, hence the importance of understanding the laws that governed numbers and ratio, even music was studied as a mathematical discipline governing sound. In fact, Boethius considered music the highest form of mathematical science, enabling one to understand the cosmic music of the spheres, for it was believed every planetary body moved in unity and harmony to an unheard 'music' in the heavens. The corporal heavens were the last boundary between Creation and the Spiritual Heaven, and hence to understand this hidden wisdom of the cosmos would enable man to come closer to the Wisdom of his Heavenly Creator.

<sup>71</sup> *We Are Warned*, p. 544.

<sup>72</sup> Ibid. p. 331 August 22, 1882.

<sup>73</sup> Ibid. St. Michael to Marie-Julie, September 29, 1878, p. 154.

Boethius divided music into three categories: the cosmic music as described above, the second was *musica humana*, which was an ‘inaudible music’ that governed the invisible and mysterious union of the soul with the body. The third (and least important!) was audible instrumental music, which according to Boethius, pandered to the pleasures of the body but did little to improve the mind. Instrumental music had its place, it was the first step to hear and understand that sounds could be structured with proportion, balance and unified in a beautiful harmony, but it was not the highest form of music, which was always mystical and philosophical. Instrumental musicians were considered ‘labourers’ oblivious to the harmonic and metaphysical laws behind their performances. Composers were only a step above this grade as they fashioned music on an instinctive level, but not on the rational level of the philosopher, who was the ‘true musician’. Boethius declared: “How much nobler is the study of music as a rational discipline than as a composition and performance. It is as much nobler as the mind is superior to the body; for devoid of reason, one remains in servitude.”<sup>74</sup> Numbers then were more than mathematical figures, each number also held a mystic significance. By studying rational numbers through music and the other mathematical arts, the mind could grasp the concept of unseen yet perceptible wisdom of philosophy and theology. As a result, theology and philosophy were also bound together with the liberal arts in an interdisciplinary fashion. We note Tolkien was obviously influenced by medieval philosophy when constructing his mythical tales of Middle Earth as evidenced in his other writings in which he envisioned the ‘One’ God creating a cosmic music that was visibly made manifest via the creation of the physical World Circle.

Returning to our study, we can see from Boethius’ philosophical theories on numbers and music that medieval scholars’ perception of the liberal arts was completely different from that of today. The sciences were not primarily studied for the purpose of learning a technical or practical trade, but to expand the mind and reach the heights of wisdom, and by learning wisdom, one could discern how to attain spiritual perfection. The liberal arts were an ennobling means to teach mankind how to rise from its fallen, base nature and connect once more with the divine. For instance, another example of science mixed with allegorical philosophy is alchemy, the pseudo-science of turning base or worthless materials into more precious substances, the ancestor to modern chemistry. Alchemy is often perceived as the ‘goose-chase’ of ages past, the dabbling quest of the greedy determined to produce gold out of lead, but it was much more than that, working with lead was just one aspect of the craft. The alchemists experimented with many materials, plants and minerals, in attempt to discover the *quintessence* ~ the perfect and incorruptible fifth element hidden in Nature that bound the Universe together. As gold was the symbol of wisdom in both the Bible and ancient myth, the Holy Grail of alchemy was the quest to discover how to make it, for it was believed that if one could reveal the secret of transforming crude lead into precious gold, they could also discover how to unlock the hidden *quintessence* of man ~ the eternal quest to rise above the corrupt flesh and once more reach perfection in spirit. In all, Christianised alchemy of the medieval period was intended to be a visual allegory, much like the nature-parables Christ used to teach the people about the Kingdom of Heaven. Unfortunately, the hunt to make easy gold quickly overshadowed alchemy’s original symbolical purpose.

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<sup>74</sup> Wayne D. Bowman, *Philosophical Perspectives on Music* (New York: Oxford University Press, 1998), p. 64.

Although the liberal arts were intended for philosophers, many of the mystic and allegorical aspects of the sciences also became an integral part of the trades associated with them. Geometry, 'measurement of the earth', became the revered art of the stonemason guilds. While Boethius championed music as the ultimate philosophy, geometry was viewed by others as the ultimate branch of numerical knowledge in understanding the Creator and His creation, for geometry, the unique three-dimensional application of number, was the highest form of arithmetic. It was thought that since God could not have created the structure of the universe without creating the laws of geometry, it had to be the most important. God was the 'Great Architect of the Universe' and therefore every other art was subject to geometry. The heavens and the earth could not be ordered without three-dimensional measurements, alchemy was closely bound with the study of astronomy and the materials of the earth, and therefore also tied to geometry. Music and words were bound by rhythm, and since that too was bound by logic and proportion, which required the use of reason symbolised in rational and unchanging numbers in addition to measurement, it followed that geometry, the art of the Freemasons, had to be master of all the liberal arts.

The term 'freemason' arose circa the 1200s AD and was originally used to describe those stonemasons that were skilled in carving 'freestone' that did not splinter in the process, such as limestone. Later, 'Freemason' defined a stonemason who was free to work his trade wherever he chose without any restrictions imposed upon him by the trade unions or builders' guilds. In most cases, medieval masons worked in lodges where much of the preliminary labour of drawing plans and hewing rough stones was carried out. Soon, guilds were formed with a master mason as leader, the term 'lodge' was continued and later used in reference to a guild, or a group of stonemasons. Each step from apprentice to master mason was accompanied by various 'rites of passage', 'graduation' rituals so to speak emphasizing the mystic knowledge gained with each step of becoming a stonemason and mystic philosopher of geometry.

Stone masonry, also inseparable with architecture at the time, had the unique privilege of being associated with kings, princes, and with the philosophers and theologians of the Church since most of the master stonemasons' skills were channelled into building castles, palaces, municipal buildings, and of course, churches and cathedrals. As a result, many of the allegorical and mystical parables of the Church became closely entwined with the geometric mysticism of the stonemasons' lodges. As the Scriptures declare Christ is the rejected Stone that became the cornerstone of the Church, every member was also a 'living stone' that constituted the heavenly kingdom and represented in the physical stones of a church; therefore, as the masons had the unique privilege of fashioning each and every stone, it is not surprising that they also incorporated this visual symbolism into their craft, viewing each member as a living 'stone' or 'block' that constituted their mystic lodge. The tools of their trade also held an allegorical significance concerning the path to Christian perfection. A ladder represented the spiritual steps leading up to heaven, while the plumb-line, geometrical compass and rule were symbolic reminders of how a man should live his life with moderation and moral balance. The gavel and hammer used to trim down and polish an ashlar or rough stone displayed the patience and labour required to transform one's fallen and base nature into a perfectly hewn stone worthy of the heavenly Kingdom. The trowel was symbolic of laying the perfected stone in place, that is, within the Christian society of the Church, while mortar represented the charity, peace and brotherly

love that keeps the ‘stone’ secure. In all, the freemason’s trade was an allegorical parable made visible in construction tools similar to the chemical hunt for the spiritual *quintessence*, or ‘philosopher’s stone’ of alchemy.

As we can see, freemasonry was not regarded as an ‘evil’ organization in the beginning and was closely associated with the Church. We cannot help but recall Lord Elrond’s observation in *Lord of the Rings*, “... nothing is evil in the beginning,” including the Dark Lord Sauron. Indeed, the freemasons adopted many Christian symbols, including the Eye of Divine Providence set within the triangle of the Trinity as the number three was considered a mystically important number in geometry. However, several factors began to contribute to the growing division between Church and the Mystic Lodge. One of the first troublesome issues emerged when freemasons continually added pagan myths and belief systems into the ‘history’ of their craft in their zeal to discover when mankind first practised the noble liberal art of geometric-stonemasonry. A number of the earliest surviving stonemasons’ charters display a curious mishmash of texts, inventive retellings of Biblical history, anachronistic accounts of secular history in addition to speculative myths concerning the foundation of the seven liberal sciences, all that were later combined with pagan philosophy as the years progressed. Many guild charters listed the ill-omened Tower of Babel as the first Biblical mention of organized stone masonry. Masonic legends grew from this supposed beginning, in particular, a strange account that a prophecy had already existed before the deluge warning mankind it would be destroyed by fire or water. Not knowing which would strike first, humanity had preserved knowledge of the seven sciences in two pillars, one that could withstand fire, the other water, hence the sciences were saved for posterity and allowed proud King Nimrod to build his mighty edifice. How they arrived at this legend is a mystery, some Masonic researchers note the ancient historian Josephus first mentioned this legend and wrote that it was Adam who had warned his son Seth what would happen, accrediting Seth with the construction of the two pillars. However, Josephus could have confused this story with the Egyptian pharaoh Sethos, or Seth, who raised memorial columns in the countries he conquered. Masons then traced the ‘history’ of their craft from Babel to the patriarch Abraham, who according to their legends taught the arts to the Egyptians, who in turn passed it on to the Greek philosophers, eventually arriving at the history of Solomon’s temple. After ancient Israel, masonry was then introduced into Europe, France receives particular attention in several guild charters. This ‘history’ of their origins was often incorporated into the various graduation rituals of ‘raising a mason’ from apprentice to Master Mason.

The temple of Solomon also features in Masonic pseudo-history and has its own curious collection of legends connected with it. For instance, freemasons associated the mythical two pillars of ‘Seth’ with the pillars of Wisdom and Strength in the Biblical temple. Another strange legend is that of ‘Hiram Abif’, the widow’s son, who helped King Solomon in its construction. In the Bible, King Hiram of Tyre sends King Solomon his own father also named Hiram to help with the construction of the building. (2 Paralipomenon 2:13) His father Hiram, the son of a widow from the daughters of the tribe of Dan, was skilled in every craft concerning building, metalwork, engraving, and rare materials. However, the freemasons concocted a strange tale that non-masons tried to enter the lodge to learn the secrets of the masons and discover the hidden plans for the temple: when ‘Hiram Abif’ refused to reveal the secret password or ‘Mason’s Word’ allowing admittance into their exclusive workspace, he was murdered and became a martyr

for sacred wisdom. There is no proof this ever happened, but for the freemasons the legend was a symbol of Christ's death and resurrection as the 'Word' of God, the Divine geometric *Logos* of 'ratio', 'word' and 'proportion'.

We may ask why was secrecy so important? First, there was a practical reason as only those skilled and learned in the craft were allowed to progress through the various stages of initiation from apprentice to master mason and learn their trade secrets. If the ignorant could learn how to carve or draw architectural plans, the stonemasons and architects would be out of work! It was common sense to keep the skills 'in house' and off limits to the general populace. Even today, revealing patented trade secrets of a company is a serious crime. However, secrecy was important for other reasons. In the medieval period, the study of the philosophy surrounding the seven liberal sciences was often shrouded with mystery and kept a private matter among those of 'higher intellect' as the ignorant could often perceive the research of the scholars to be something bordering on the satanic. Alchemy could be misconstrued as brewing witch potions, astronomy closely bordered on astrology in those days, and the study of mysticism in numbers, especially the strange geometrical figures associated with architecture, could be misjudged to be pagan witch-circles and diagrams. In fact, innocently studying the 'occult' or hidden mysticism of the earth in the footsteps of the Three Kings or Magi was a risky business, scholars were often labelled 'wizards' in the incorrect sense rather than philosophers, the word 'occult' corrupted into something associated with the demons, hence the requisite for secrecy. As a result, masons developed codes to recognise each other, the infamous development of secret fraternal handshakes among lodge members comes from this practise. However, the protective shroud of secrecy was often taken to extremes. We recall the confidentiality surrounding the Venetian glass blowers guild of the medieval days was infamous, their glass was so prized throughout Europe that it would be detrimental if their trade secrets should be made common knowledge, their source of income would come to an end. Of interest, glass-blowing was also a unique form of alchemy, the base material of sand turned into something pure, clear, hard and brilliant through the cleansing process of fire was a prime example of the *quintessence* at work in Nature and displayed how the world in the end times would eventually be purified by fire. The fortunes and mysticism of the glass-guild also had to be kept from the prying eyes of the vulgar and ignorant. Those who attempted to leave were hunted down by an assassin and killed with a sword or dagger made of glass.

As time progressed, the requisite of secrecy in the lodges helped to contribute towards the friction between the Church and Freemasons. Scholars of the medieval and Renaissance periods who wished to study pagan sources of 'wisdom' and various scientific works banned by Rome found a hidden sanctuary from the Church's scrutiny in the lodges as 'speculative members', that is, as members who did not intend to acquire the practical skills of the stone carvers, but who wished to study the esoteric and 'speculative' history of masonry in addition to the associated liberal 'occult' sciences. However, the occult knowledge acquired in the lodges was 'all inclusive' ~ wisdom had to be 'good' no matter where it was found ~ therefore many heretical concepts and ideas contrary to Church doctrine continued to be melded with the Judeo-Christian mysticism of the speculative branches of the guilds. Hence, not only were hermetic scholars concealing their studies, they began to separate themselves from the theology of the Church as well.

Over time, the various trades and sciences were divested of their ‘speculative’ nature and progressed into the forms we know today: alchemy became chemistry, astronomy was purged of astrological study, mathematics became the study of equations, and so forth. Stone masonry was also gradually stripped of its mysticism, yet the speculative branch survives in Freemasonry. When this separation took place, it is difficult to discern considering the secrecy surrounding the lodges, although we may safely say the speculative Freemasons still operated according to the charges of their stonemason lodges for a considerable amount of time, albeit independently from the carvers that is until June 24, 1717 when a small group of four lodges in London formally united to created the first fraternal organisation with a common set of Charges. Six years later in 1723 the Grand Lodge of England was established from which all other recognised Masonic grand lodges throughout the world claim their origin. This period is generally considered the first official historical division of the operative or practical practise of stone masonry from speculative Freemasonry.

From this time onward, Freemasonry as a fraternal society quickly spread throughout Europe. As the true history of masonry as a stone carvers’ craft was lost over time or obscured in speculation, the various lodges began to vie with each other in the quest to discover which had the oldest charters, and therefore, the lodge that should hold supreme authority over the others. In addition to the hunt for the oldest charters, many attracted to speculative Freemasonry attempted to form their own rival esoteric Masonic orders, attracting adherents by claiming they had discovered the true origins of the hermetic craft. At this point, many other forms of mystic philosophy such as Jewish cabala, Gnosticism, Egyptian lore, Persian wisdom myths, in addition to Christian doctrine, were all considered valid modes of attaining wisdom for a Masonic philosopher, the various Christian symbols of the stonemasons trade, including the All-Seeing Eye of the Trinity, was often placed side by side with other pagan images of ancient Babylon, Egypt, Persia, Greece and Rome, not to mention those from other non-Christian belief systems. Eventually the All-Seeing Eye become recognised as a definitive Masonic symbol circa the 1790s.

One of the most popular rites that emerged was the Rite of the Strict Observance founded by Baron von Hund in the late 1800s allegedly ruled by a group of secret ‘Unknown Superiors’. Hund claimed that hermetic Freemasonry had originated with the medieval crusader Templar Knights who had discovered esoteric secrets of the East during their time guarding the Temple and escaped to England disguised as stonemasons when their chivalric order was disbanded and persecuted. All English lodges were reputedly descendants of the exiled Templars according to Hund, who therefore claimed his order was the legitimate form of Masonry. The theory that the Templar knights had stumbled across occult wisdom hidden in caverns under the temple mount and practised it secretly similar to the hermetic scholars of old was a popular theme among masons, accounting for the introduction of numerous ‘Templar grades’ in Masonic rites, the symbol the Templar masons adopted was a skull and crossbones. Another strange contender to legitimacy was the charlatan Count Cagliostro (1743-1795) who claimed to have received mystic powers at the ancient pyramids of Egypt, inventing a new Egyptian Masonic Rite with which he attempted to “... exercise universal jurisdiction over Freemasonry” according to *the New Encyclopaedia of Freemasonry*.<sup>75</sup> Cagliostro

<sup>75</sup> Arthur Edward Waite, *A New Encyclopaedia of Freemasonry (Ars Magna Latomorum), And of Cognate Instituted Mysteries: Their Rites, Literature and History ~ Combined Two Volume Edition*, Vol. I (New



Rare Masonic Steward's apron dating from the 1800s  
with the Eye of Divine Providence above a silver cornucopia.

allegedly founded a private Temple of Isis in Paris where he ordained himself High Priest, or Copht, Bearer of the mysteries of the gods Isis and Anubis from the Far East. It quickly grew in popularity until the lodges of France rejected his 'order' and it dwindled into obscurity. However, before it lost its popularity it was a rite to be reckoned with and was influential in establishing Egyptian-oriented rites such as the Rite of Mizraim.

In all, instead of solidifying the various lodges, myriads of new Masonic rites and orders mushroomed, competing against or using each other, their strange theories rising into popularity or falling into obscurity, each founder squabbling over who had discovered the true history of Masonry, or who were the legitimate guardians of esoteric wisdom and could lead mankind to the surest path of perfection. We cannot help but notice that in *Lord of the Rings* Tolkien may have alluded to the deep 'secret devilry' introduced by this strange proliferation of constructed legends and rites, in particular, the Templar legends that continue to intrigue people today. King Solomon's Temple was built on Mount Moria (2 Paralipomenon 3:1) the exact same name Tolkien calls his fabulous underground kingdom of the Dwarves. Just as wise King Solomon's temple and kingdom were associated with one\* precious metal, gold, the alchemical symbol of wisdom among the hermetic scholars, Tolkien's Moria is prized for its extremely rare *mithril*, the priceless metal of kings and princes. However, the Dwarves burrowed too far into Moria in their quest for *mithril* and unleashed the terrifying Balrog of the depths, a demon-servant of the satanic Morgorth as we recall. In the end, evil creatures overtook their beloved kingdom and the Dwarves were forced to abandon their realm. No doubt Tolkien was secretly jabbing at the hermetic scholars who delved too deep into forbidden places in their quest for the hidden 'gold' of wisdom and ultimately unleashed the multi-headed hydra of Masonic spiritualism. Only the Angelic Pontiff of the Church would eventually put an end to the Enemy and his useless rites once and for all as symbolised by Gandalf quelling the Balrog of Moria.

For obvious reasons, the all-inclusive nature of occult esoteric study in Freemasonry and its offer of an alternative path to redemption divorced of Christ's organised religion became a great cause for alarm with the Church.<sup>76</sup> Any promised path to perfection or salvation derived from pagan religions and whitewashed with Christian mysticism was nothing more than a ploy of the devil to ensnare the curious through alluring but hazy 'mysteries' that lead nowhere. Scripture clearly states that all pagan deities are devils and places idolatry in the same category as witchcraft, a 'spiritual adultery' separating the soul from God. Hence, the study of hidden wisdom from the medieval days was no longer viewed as a completely innocent academic occupation as it dived straight into pagan sources for alternative sources of 'wisdom', the term 'occult' now viewed as

\* "For no account was made of silver in those days," i.e., during King's Solomon's reign. (2 Paralipomenon 9: 20)

<sup>76</sup> The Russian author Leo Tolstoy indicated this was a particular lure of the Lodges. In *War and Peace* Pierre Bezukhov joins the Freemasons, believing he has found the true path to heaven and the surest road removed from the oppressive 'rules' of religion. He declares all other creeds are a lie: "Freemasonry, he claimed, was Christian doctrine freed from the bonds of politics and organized religion, (...) 'You must understand, my dear fellow, outside this fraternity it's all lies and deceit.'" Leo Tolstoy, *War and Peace, Volume II, Part II, Ch. 12, Penguin Red Classics*, (London: Penguin Books, 2006), p. 418. Eventually Pierre is disillusioned with the members of the lodge as they joined simply to make connections or to be sociable, rarely paid their expected alms to the poor, were too busy trying to poniard those who had betrayed the secrets of the lodge, or were scrambling to find which lodge had the oldest charters: nearly all members proving to be hypocrites, failing to practise the supposed wisdom that they preached.

something demonic. Mankind still corrupted by original sin could not save itself without Christ and the graces of the Holy Spirit. Therefore, Freemasonry could offer nothing more than fool's gold, a spiritual sect with no known or concrete foundation in history luring new followers in with the promise of attaining true wisdom but failing to deliver, giving nothing but appealing yet illusive vagaries followed by the accomplishment of strange rites without any power invested in them from Heaven and therefore could not bestow or convey supernatural grace to lead man to salvation.

Freemasonry therefore became an 'empty' organisation in contrast to the Church and its grace-giving seven Sacraments established by Christ Himself: two of which imparted the gifts of the Holy Spirit, Baptism and Confirmation, one which restored grace when lost through sin, the Sacrament of Penance, and of course, the Blessed Sacrament of His own Body and Blood, the Eucharist that sustained body and soul unto Life Everlasting. No other religion, sect or fraternity possessed the promised gifts of Christ and the Holy Ghost, nor had the power to forgive sin and impart grace. Anyone who attempted to seize Christianity and its mysticism while at the same time setting themselves apart from Christ's one and only Church, or claimed to have the secrets to salvation, or declared that all religions were equal, was nothing but a fruitless sham leading souls to perdition. Therefore, Satan, who separated himself from God yet could not make his own kingdom and had to accept Hell prepared for him and his angels, could not create a convincing 'church' of his own unless he appropriated the mysticism of Christ's true Church and used it to promote his diabolical aims, turning the original good intentions of the medieval freemason guilds into a satanic Antichrist 'church'. We observe Tolkien's Lord Sauron shares similar characteristics as Frodo remarks: "The Shadow that bred them (the orcs) can only mock, it cannot make: not real new things of its own."<sup>77</sup>

This division between Freemasonry and the Church became more apparent in the 18<sup>th</sup> century when many lodges were used as tools to foster the ideals associated with the Age of Enlightenment, in particular, Deism: the belief that the 'Sublime Being' or Creator was not concerned with the affairs of mankind after the Creation and left humanity to its own devices. It was the duty of man to tread the path of good, and therefore was given the gift of reason to learn how to accomplish this, namely, by doing charitable deeds and promoting the concepts of equality, fraternity, liberty and love. Deism proposed the belief that reason and observation of the natural world alone were sufficient means to determine the existence of a Creator, therefore deists rejected religious knowledge as a source of authority, including the scriptures. Of course, by rejecting revealed religion in favour of a 'natural' belief system, the deists also cast aside the doctrine of the Holy Trinity, which in turn was to reject the concept of a loving God. In all, Deism inferred that man was left independent of God, and could advance in perfection by his own reasoning power and merits.

Hence, the proverbial line had been drawn when Deists had abandoned everything that was held sacred in the Catholic Church. In addition to rejecting religious authority, the Deist concept of an 'aloof god' was a completely heretical doctrine contradicting the teachings of the Church cunningly masked with the Christian ideal of fraternal charity: the idea that mankind could do very well on his own without God was nothing short of Satanic pride. In addition, the scriptures clearly state God so loved the world He gave up His only Son in order to redeem it. The world was not a plaything made on a whim, a mere bauble to be set aside by a

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<sup>77</sup> *Lord of the Rings, The Return of the King*, p. 948.

bored deity. God had created an Eternal Kingdom out of Love for His Son and with His Son, both acting together in union with the Holy Spirit. There could be no surer or quicker path back to Heaven than the one God revealed Himself through His Son and the Church established by His own Blood in self-giving sacrifice. As God is Goodness and Love itself, in fact he is Everything except evil, there is no possible alternative to righteousness. Everything else is darkness and hell. Christ declared He was the True Vine, and that any branch that separated from Him would prove fruitless, it would eventually wither and die, warning everything not united to Him will come to nothing.<sup>78</sup> Therefore a similar fate awaited any illegitimate order or sect that established itself apart from God as prophesied in the Book of Wisdom: "... and bastard slips shall not take deep root, nor any fast foundation. And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of the winds they shall be rooted out. For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing." (Wisdom 4: 3-5) Of interest, we find other texts in Scripture that warn about the 'doom of nothingness' awaiting the enemies of God, stating that anyone who deliberately separates themselves from the Father, Son and Holy Spirit and the path to salvation set by Them has chosen all that is *not* of God ~ a state of 'nothingness'. "All things were made by Him: and without Him *was made nothing* that was made." (John 1:4) In other words, God not only made the world out of nothing, but anyone or anything that openly rebelled against Him was 'made nothing' or 'made void' and had set itself aside in darkness exactly like Satan, described as the Beast that "was and is not". (Apoc. 17:8)

Tolkien makes a particular point about the 'nothingness' that awaits the evil ones in *Lord of the Rings*. We recall how Gandalf commands the evil Nazgûl Witch-king to depart from the city of the Faithful and return back to the 'nothingness' prepared for him and his Dark Master; indeed, the evil king leaves no earthly remains but disappears into emptiness when he is slain on the Pelennor Fields. When the traitor Saruman is murdered, his 'spirit' appears as a thick mist, but soon disappears into emptiness. "As a cloud is consumed and passeth away: so he that shall go down to hell shall not come up." (Job 7:9) The eye, often considered the window to the soul, is a dead aperture in the case of Lord Sauron, the horrific pupil of his All-Seeing Eye opening like a black bottomless pit, "a window into nothing" Tolkien writes. The Dark Lord Sauron faces the fate of 'nothingness' when the One Ring is eventually destroyed: he rises up in a huge billowing lightning-crowned shadow with a frightening hand, but his power has evaporated. As he grasps towards Aragorn and his army, Sauron is blown away by a great wind like the fruitless branches mentioned in the Bible and is reduced to emptiness in the end. His black kingdom is but a far cry from the royal kingdom of Aragorn symbolised by the blessed White Tree of Telperion, the fruitful Tree of Life.

Returning to the contentions between the Church and the secretive lodges, they became more than theological struggles, for several of the secret orders vying with the lodges for dominance or acceptance as legitimate rites soon acquired

<sup>78</sup> "I am the true vine; and My Father is the husbandman. (...) Abide in Me and I in you. As the branch cannot bear fruit of itself, unless you abide in the vine, so neither can you, unless you abide in Me. I am the vine; you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If anyone not abide in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth." (John 15: 1, 4-6)

subversive political agendas. The most notorious of these orders was the Bavarian Illuminati founded by Adam Weishaupt on May 1, 1776, which may be the prime source of Tolkien's secretive Dark Lord and his chosen emblem of the Lidless Eye. Although not a Mason at first, Weishaupt attempted to join the fraternity, apparently with the aim of ensuring his new version of the Illuminati was accepted into the hermetic fold.<sup>79</sup> In fact, Freemasonry already had several orders founded under the name 'Illuminati' or the 'Enlightened Ones', no doubt in reference to the scholars of the medieval and Renaissance periods who strove to acquire enlightenment through their studies of mystic hermetic wisdom, but Weishaupt's new order had more dangerous objectives. Weishaupt was one of the foremost promoters of hard-line Deism: he believed mankind could reach perfection, but not until it returned to a simpler patriarchal life. The only way to accomplish this was to instigate a great reformation that would ultimately clear the ground, a complete eradication of the existing forms of 'domination' supposedly oppressing mankind, namely monarchies and all established Christian religion. Only then could this 'New World Order' of the true Illuminati rise up and take its rightful place:

"In its complexion the Order (of the Illuminati) was anti-Christian, because it was an aggressive Deism; it was anti-monarchical certainly; and those who describe it as an anti-social movement are not far from the mark, if we admit their implicits in the use of the term. (...) (Through Deism) Weishaupt sought to raise his doctrine of human perfectibility, while the means sought for its advancement were political revolution and the destruction of all authority, for the restoration of a patriarchal life."<sup>80</sup>

Although Weishaupt failed to have his new order officially recognised by the Freemasons, it continued to spread its destructive influence. Waite declares it "... was one definite and highly organised attempt to appropriate Masonry in the interest of propaganda which aimed at religious, political and social revolution."<sup>81</sup> In the structuring of his new Illuminati order, Weishaupt was inspired by Hund's Rite of Strict Observance and its 'Unknown Superiors' upon which much political intrigue circled. Weishaupt was further influenced by one peculiar Masonic foundation-theory proposed by the Mason C.F. Nicolai: that Freemasonry was first established by Francis Bacon (1561-1626) who attempted to establish a secret order hidden from the eyes of the world that would bring about a 'great reformation'.<sup>82</sup> Nicolai had based his curious hypothesis on Bacon's *Instauratio Magna* and also his famous unfinished text *The New Atlantis* (1627), the latter tract presenting Bacon's vision of a secret commonwealth unknown to the world with daily life centring on Christian ideals, yet with no visible organised Christian Church, its advanced way of life carried out by a priestly brotherhood of scientists who presided over a 'House of Solomon'. Their undiscovered continent remains hidden from the rest of the world, yet the New Atlantians are well aware of the other countries around them, and in fact, send out secret scouts to observe how far the rest of the nations are

<sup>79</sup> *A New Encyclopaedia of Freemasonry*, Vol. I, p. 386, Vol. II, p. 67.

<sup>80</sup> *Ibid.* Vol. I, pp. 386-387.

<sup>81</sup> *Ibid.* p. 386.

<sup>82</sup> *Ibid.* p. Vol. II, pp. 134-135.

progressing in scientific matters. Armed with this ‘proof’ from Bacon’s text, Nicolai then dared to propose Bacon attempted to accomplish a similar ‘secret reformation’ by establishing the Royal Society of London in order to spread knowledge throughout the world via the ranks of a secret society, aka, Freemasonry. Influenced by these theories and rumours, Weishaupt constructed his New Order with its various rites around a group of Unknown Superiors with the aim to spread his destructive anarchist ideals under the dark cloak of secrecy doubly-concealed by the guarded exclusivity of the Masonic lodges. It is no wonder his subversive ‘Big Brother’ order became associated with the symbols of the Freemasons, the Eye of Providence twisted into a sinister emblem of intimidating surveillance leering from the shadows.

In 1784 Weishaupt’s Illuminati order was eventually suppressed by an electoral edict in Germany, which lead to the closure of many recognised Masonic lodges in the south of the country. No doubt it was believed Weishaupt’s Illuminism had already infected the lodges and they were duly closed to prevent the spread of civil unrest. Rumours circulated that many of the suppressed Illuminati fled into France and were received into several recognised Masonic lodges with the result the exiles helped to foment the spirit of the French Revolution.<sup>83</sup> Other researchers of Masonic history continued to maintain that the order was never completely disbanded and that despite having been rejected by the official masons, the order still worked secretly like a virus through the lodges of recognized Freemasonry until Weishaupt’s death in 1830, and was in fact, one of the prime instigators of the French Revolution, the order sending out various pawns to do the dirty work while most of the ‘Unknown’ leaders of Illuminism remained cloaked in secrecy. There is evidence that Weishaupt used the charlatan Cagliostro and the meteoric rise of his bogus ‘Egyptian Rite’ to inject Illuminism into the lodges of Europe. Apparently, Cagliostro himself confessed to the Inquisition in Rome that he had received a commission from Weishaupt to groom the French Masonic lodges to be receptive to Illuminist doctrine.<sup>84</sup> Of interest, in *Lord of the Rings*, the traitor-wizard Saruman is used in a similar fashion by the Dark Lord Sauron as Frodo remarks: “Yes, this is Mordor … just one of its works. Saruman was doing its work all the time, even when he thought he was working for himself. And the same with those that Saruman tricked…”.<sup>85</sup>

How successful was Cagliostro in his mission? Considering the secrecy surrounding the lodges even to this day, it is difficult to tell. However, we have a few personal opinions from famous Masons who it is said joined the Illuminati in those days and who dared to let a few things ‘slip’, such as the German author Wolfgang von Goethe.<sup>\*\*</sup> Goethe, a monarchist not supportive of the revolutionary schemes, was disgusted at how far the quack Cagliostro had instigated himself into the French court. The charlatan had found favour with King Louis XVI and many members of the French nobility, fooling them with his claims of possessing magus-like powers and the ability to produce the famed alchemical ‘elixir of youth’, which disgusted Goethe. In his opinion, Cagliostro’s quackery helped to discredit the French monarchy as the gullibility of the court occasioned it to lose what little

<sup>83</sup> *A New Encyclopaedia of Freemasonry*, Vol. I p. 386.

<sup>84</sup> Rev. Mgr. George Dillon, *The permanent instruction of the Alta Vendita, Chapter VIII*, (Dublin: M. H. Gill and Son., Ltd., 1885). Reprint: E-text: [www.catholicvoice.co.uk/dillon/text.htm#14](http://www.catholicvoice.co.uk/dillon/text.htm#14)

<sup>85</sup> *Lord of the Rings, The Return of the King*, p. 1055.

\*\* For more information on the Goethe’s interest in alchemy, Freemasonry, the French Revolution, and how they influenced his work, see *Faust: My Soul be Damned for the World, Vol. 2* (Portugal: Batalha Publishers, 2010).

respect it still retained amid the growing dissatisfaction of the French people riled up by the disgruntled revolutionaries. Goethe also believed Cagliostro and other corrupt members of the court played their part in a premeditated conspiracy to deliberately destroy the French monarchy, namely, the scandalous Diamond Necklace Affair in which Queen Antoinette was accused of recklessly spending on a costly necklace while her people starved. She never commissioned the necklace ~ it was an elaborate set-up and jewel heist arranged by the Countess de Mott who duped her lover, the Cardinal of Rohan, into ordering the necklace by pretending the queen wished him to personally place the commission. Eventually the truth came out, the Countess was flogged, branded and imprisoned for life, while the Cardinal was acquitted and banished to a monastery. However, the damage was done, the final blow came when the Cardinal and Countess were put on trial. Cagliostro was also brought forward for questioning as the Cardinal was his staunch supporter. Goethe was infuriated about Cagliostro's 'performance' during this serious trial on which the reputation of the French court rested, giving the law court a load of gibberish and "ridiculous cock-and-bull stories".<sup>86</sup> In all, Goethe observed Cagliostro's quackery (used by Weishaupt we recall!) helped to put the nail in the coffin of the absolute French monarchy:

"I saw the dignity of royalty undermined and doomed by this incredibly wicked plot, and unfortunately everything that happened from that time only confirmed my fearful forebodings. (...) For many years I had been dismayed by the frauds peddled by bold visionaries and calculating fanatics and had had occasion to curse them roundly; and I had been amazed and repelled by the incomprehensible blindness of otherwise intelligent people in the face of such brazen importunities. Now I saw before me the direct and indirect consequences of such follies, (i.e. the French Revolution), which led to crimes and offences against royalty and had an effect powerful to shake to its foundations the fairest throne in the world."<sup>87</sup>

Of course, history tells us what eventually happened next, the following is a brief summary: the Revolution erupted, the Church and the nobility were despoiled of their lands. With the monarchy overturned and the aristocracy in tatters, the majority of the surviving nobility fleeing into exile, the Church was left without its royal defenders and the New Order of France was free to take shape in the form of a democratic Republic championing liberty, equality and fraternity, which in turn brought about a bloodthirsty Reign of Terror (1793-1794) in the new jostle for power. Churches were plundered and submitted to terrible desecrations, such as undergoing new 'consecrations' as temples to their new principles of Deism and Liberty. A sacrilegious ritual was held in Notre Dame in which atheists lit a flame to the power of Reason. Loyalists to the throne were rounded up, thousands of

<sup>86</sup> Goethe, letter written in Sicily, April 13-14, 1787, *Italian Journey [1786-1788]*. Reprint, W.H., Auden and Elizabeth Mayer, trans. (London: Penguin Classics, 1970), p. 248.

<sup>87</sup> Johann Wolfgang von Goethe, *Campaign in France 1792. Siege of Mainz*, in Goethe: *The Collected Works*, Vol. 5, Trans, Ed. Thomas P. Saine, Ed., Jeffrey L. Sammons, (Princeton, New Jersey: Princeton University Press, 1994), p. 743.

anti-revolutionaries were slaughtered. The Holy Ampulla miraculously brought centuries ago by the Holy Ghost to anoint Clovis I and his house was smashed in 1793, only a few fragments were saved. King Louis XVI was executed on January 21, 1793 just before the Terror began, while Queen Marie-Antoinette was executed nine months later on October 16, 1793.



Reliquary holding the surviving fragments  
of the Holy Ampulla at the Tau Palace in Rheims.



Artistic recreation of the original reliquary holding the Holy Ampulla by Sergey Prokopenko (2012) according to surviving sketches. The vial containing the oil is held by a representation of the Holy Spirit in the form of a dove. A remnant of the oil was saved the day before the Ampulla was publicly destroyed by the Revolutionaries in 1793.

The thirst for revolution and the desire to put an end to the ancient monarchical order of Europe, and indeed of the Church, did not stop with France. Years earlier, the American Revolution had already commenced with the Signing of the Declaration of Independence referring to the (Deist?) God of Nature a few months later after Weishaupt founded his New Order in 1776. While the founding fathers of the newly fledged United States simply wished for independence and did not set out to dispatch their monarch, their new image of the republic advocating the separation of church and state was decidedly Masonic. Many of America's revolutionary heroes were or became Freemasons, such as Benjamin Franklin, George Washington, Robert R. Livingstone and Paul Revere. In fact, Washington encouraged his soldiers to become Masons with the result the ideals of Freemasonry became the new 'image' of their nation.<sup>88</sup> Millar observes:

"… America was not only looking to build its communities, it was also looking to represent itself visually. With public displays of Washington, first president of the United States, (laying the cornerstone of the Capitol building in full Masonic regalia), such an enthusiasm for Masonic symbolism was inevitable, because it sent the message that the morals and ideals of the newly independent America were synonymous with those of Freemasonry."<sup>89</sup>

It is difficult to discern the extent of which Illuminism may have influenced American politics, but we find a curious set of symbols represented on the reverse side of the dollar bill that appear to be a tribute to Weishaupt's ideals: a Masonic lodge or temple represented in the shape of an Egyptian pyramid, the base displaying the year 1776 in Roman numerals, the year of the American Revolution and the foundation of the Illuminati. Over the temple hovers the All-Seeing Eye, above which we see a scroll, '*Annuit coeptis*', 'He has smiled on our undertakings', while under the pyramid's base we find 'Novus order seclorum' ~ New Order of the Ages.

While America gained its independence and was busy establishing its new identity as a democratic republic, there were many upheavals in French politics for decades to come, particularly after Napoleon placed the crown on his head as Emperor in 1804 and foisted upon France a rival bloodline to the throne. A triple clash raged for decades with certain factions demanding a republic, opposed by other parties and their efforts to restore the French throne under the legitimate surviving descendants of the Bourbon Kings, contended by those who wanted to re-establish Napoleon's descendants as rulers of France. Eventually, the royal line of the Bourbons became extinct with the death of the Count of Chambord in 1883, which ultimately secured the establishment of Third Republic, hence it was thought that any hope or possibility of restoring the absolute, or even a constitutional monarchy in France was quashed once and for all, the new revolutionaries in the Chamber of Deputies at that time going so far as to propose that the government auction off the crown jewels as one deputy declared, "Without a crown, there's no need for a king," which was done in 1887. With the royal jewels scattered, the

<sup>88</sup> Angel Millar, *Freemasonry: A History* (San Diego: Thunder Bay Press, 2005), p. 205-209.

<sup>89</sup> Ibid. pp. 211, 216.



**The Great Seal of the United States  
on the reverse side of the one dollar bill.**

republicans succeeded in keeping the current democratic form of government and hoped that they had put an end to any further hopes of an absolute monarchical restoration, forgetting the ancient tradition of the heaven-blessed blood-line in that the French king makes the crown, the crown does not make the king. This turn of events with several contenders in France may have inspired Tolkien's inclusion of the Stewards' guardianship of Gondor in *Lord of the Rings*. As we recall, the Stewards skilfully prevented the legitimate kings of the Northern Scion from taking the throne of Gondor by persuading the people to enthrone a distant relative of Isildur's eldest son from the Southern scion. Lacking in support and in order to keep the peace, the Northern line directly descending from Isildur's second son does not press its claim, yet the Stewards do not relinquish their guardianship of the realm when the Southern Scion eventually becomes extinct. For centuries the Stewards arrogantly rule like kings despite their status as mere stewards, much like the Presidents of the French Republic who are viewed as temporary kings, but do not have any royal blood or a legitimate claim to the kingship of France.

Continuing our study, France was not the only country to fall victim to the poisonous influence of secret societies using Freemasonry for its own ends: a conspiratorial order with its own initiation rites called the Carbonari or 'Charcoal Burners' formed in Italy to complete the great reformation left undone by the Illuminati. According to Rev. Dillon, a series of documents dating from the 1820s revealing the secret plans of the 'Alta Vendita', the Unknown Superiors of the Carbonari, came into the possession of the Roman police detectives. One of the supposed Superiors using his code name 'Piccolo Tigre' penned a chilling set of instructions to their Piedmontese branches on how to topple the current order by inciting uprisings demanding republican constitutions and infiltrating the Church from within in order to bring it down, especially through the destruction of the family unit:

“ (...) All Italy is covered with religious confraternities, and with penitents of divers colours. Do not fear to slip in some of your people into the very midst of these flocks, led as they are by a stupid devotion. Let out agents study with care the personnel of these confraternity men, and they will see that little by little they will not be wanting a harvest. (...) The essential thing is to isolate a man from his family, to cause him to lose his morals. He is sufficiently disposed by the bent of his character to flee from household cares, and to run after easy pleasures and forbidden joys. (...) Lead him along, sustain him, give him an importance of some kind or other; discreetly teach him to grow weary of his daily labours, and by this management, after having separated him from his wife and children, and after having shown him how painful are all his duties, you will then excite in him the desire of another existence. Man is a born rebel. Stir up the desire of rebellion until it becomes a conflagration, but in such a manner the threat of conflagration may not break out. (...) When you shall have insinuated into a few souls disgust for family and for religion (one nearly always follows in the wake of the other,) let fall some words which will provoke the desire of being affiliated to the nearest (Masonic) lodge. (...) You divine his inclinations, his affections,

and his tendencies; then, when he is ripe for us, we direct him to the secret society (i.e. of the Carbonari) of which freemasonry can be no more than the antechamber. (...) In the present circumstances never lift the mask. Content yourselves to prowl about the Catholic sheepfold, but as good wolves seize in the passage the first lamb who offers himself in the desired conditions. (...) It is of absolute necessity to de-Catholicize the world. (...) The Revolution in the Church is the revolution en permanence. It is the necessary overthrowing of thrones and dynasties. (...) Let us not conspire except against Rome.”<sup>90</sup>

The fires of revolution flamed from that time on, anticlerical and anti-monarchical movements influenced by this political society continued to spread. For example, a Carbonari faction was formed in Portugal in 1822 but disbanded not long after. However, a new organization of the same name and claiming to be its continuation was founded by Artur Augusto Duarte da Luz de Almeida in 1896. Similar to the original Carbonari movement, the new Carbonari of Portugal were hostile to the Church and contributed to the republic’s anticlerical formation. In fact, Carbonari members were active in the assassination of King Carlos I of Portugal and his heir, Prince Luís Filipe, Duke of Bragança in 1908. Carbonari members were also involved in the Republican revolution of October 5, 1910.

Other revolutions around the same period were brutally anti-clerical, we turn to Mexico for another example, the Revolution of 1910-1920. An anticlerical Constitution was ratified in 1917, resulting in the counter-revolutionary Cristero War 1926-1929 in which thousands of Catholics were persecuted and martyred, many of those put to death cried out with their last breaths the rallying cry ‘Viva Cristo Rey’~ “Long Live Christ the King”.\* Although a peace was eventually reached in 1929 allowing Catholic churches to reopen in Mexico, many of the anticlerical laws were not repealed until 1992.

In all, for those interested in Catholic mysticism and history, there is considerable controversial evidence that many of the modern republics and democracies formed in the last two centuries began as deliberate attempts by Masonic and other secret sects to destroy both monarchies and the Church. According to the prophecies, several mystics warned that before the appearance of the Great Monarch and the Angelic Pontiff, evil would flood the world due to the rapid expansion of republics, suggesting it is the lack of absolute monarchies caused by the rise of liberal democracies declaring the equality of all religions, plus the abuse of liberty as a way to promote licentiousness, that will cause heresies and amorality to spread. Mother Mariana de Jesus Torres (1635) in Quito Ecuador revealed, “... at the end of the 19<sup>th</sup> century and for a large part of the 20<sup>th</sup>, various heresies will flourish on this earth which will have become a free republic. The precious light of the Faith will go out in souls because of the almost total moral corruption.”<sup>91</sup> If Tolkien’s Steward Denethor loosely represents the rise of republics usurping the power of kingship, we see his character falls under this prophecy to a

<sup>90</sup> *Alta Vendita*, Ch. XII.

\* It was during this bloody persecution that Pope Pius XI first instituted the feast of Christ the King on December 11, 1925.

<sup>91</sup> *We Are Warned*, p. 533.

certain degree: Denethor is touched by the Evil Eye and believes its lies. Falling into despair, he abandons the true faith of Númenor and wishes to die as the heathens of old by sacrificing himself and his son on a burning funeral pyre, no doubt a hideous scandal to the faithful people of Middle Earth.<sup>91</sup>

Returning to the prophecies, Marie-Julie was explicit in saying that heaven was displeased with democracy as it was a form of government designed by hell and that France would be severely punished for bringing revolutions upon the earth: “The Blessed Virgin told me we have to pray much to deflect the evils that must fall upon France. It will unfortunately atone for two centuries of political and social atheism, two centuries of a non-Christian régime. Democracy is indeed the Luciferian régime par excellence. The sole régime of a divine origin never comes from below, but only from above. Without making a pun, let us say in its very name, recognizes that it is the devil that guides *demo-cracy*: the devil is the master.”<sup>92</sup> Many times Marie-Julie declared Heaven considers the French Chamber of Deputies as the ‘Chamber of Hell’, and Paris a new Sodom due to its treacheries and iniquities. We note another mystic, Maria Simma reported c. 2002 that the souls in Purgatory revealed to her democracy was not a God-given right,<sup>93</sup> implying a republic was nothing but self-rule grabbed by mankind similar to Satan who rebelled against God.

The few examples of democracy in the Bible are certainly not encouraging: when given a choice over who should be released to them, the Jews chose a thief,

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□ In *Lord of the Rings*, the faithful peoples of Middle Earth reverently bury their deceased. The Kings of Gondor have dignified ‘houses of the dead’ where their people are laid to rest, the Kings of Rohan bury their dead in sacred mounds, and the Dwarves lay their dead in tombs hewn from stone. The Dwarves in particular abhor cremation and resort to it only when necessity requires it, such as after the grievous Battle of Azanulbizar when the number of their dead was so great it would have taken years to carve their tombs and so they had no other option but cremation to ensure the bodies of their war-heroes were not desecrated by beasts or carrion-eating orcs. (*Lord of the Rings*, Appendix A, p. 1113, n. 1.) Hence, we discover that the condemnation of suicide, (unless the suicide victim is mentally afflicted), and the abhorrence of cremation are two other instances where traditional Catholic doctrine and devotional practises are alluded to in *Lord of the Rings*. Traditional doctrine maintains that it is an abominable abuse to cremate the dead as the body had housed the immortal soul and had been the temple of the Holy Spirit. Theologians cite examples in which even pagan nations such as the Romans and Egyptians once used to bury or embalm their dead, their graves were considered sacred until their culture and manners became corrupt. A Christian should imitate Christ, whose Body was laid reverently in a tomb, hence burial is considered the most dignified treatment of laying the dead to rest. Unless cremation is necessary due to pestilence, it is regarded as an uncivilized manner of burial for the worldly and the unbeliever to practise, a convenient way to dispose of all reminders of death that would eventually bring an end to all earthly amusements. Furthermore, it is taught that to cremate a body is also reprehensible in the interests of justice, for a body may be exhumed if a crime needs to be investigated, but all evidence of a crime is destroyed after cremation. “Those therefore who speak in favour of cremation befriend criminals, inasmuch as they aid in the removal of all traces of their crime.” Rev. Francis Spirago, *The Catechism Explained: An Exhaustive Exposition of the Catholic Religion* (1899), (Reprint: Rockford, Illinois: Tan Books and Publishers, Inc., 1993), pp. 701-702.

Rev. Spirago also writes: “Christianity did, in fact, abolish cremation. But in these days, when Christian faith is on the decrease, cremation is once more becoming the fashion. (...) No true Christian can fail to shrink from the horrors of cremation; only those who are lost to all sense of the dignity of human nature, to all belief in the truths of religion, can desire it for themselves.” Ibid. p. 702.

<sup>91</sup> *We Are Warned*. Vision dated April 20, 1874, p. 25.

<sup>92</sup> Nicky Eltz, *Get Us Out of Here!!* (Medjugorje Web: 2002). Re: Maria Simma (1915-2004); this mystic is awaiting Church approval. Although her revelations have not yet been officially approved, they are not yet condemned either as far as we are aware, hence this statement has been included in this study.

rebel and murderer instead of Christ whom they had hailed as their King a little less than a week previously, showing how democracy can be a fickle form of government subject to the changing opinions of mob rule. The Bible commands, “Thou shalt not follow the multitude to do evil; neither shall thou yield in judgement, to the opinion of the most part, to stray from the truth.” (Ex. 23:2) Hence, according to the scriptures, a government run by majority rule has the inherent danger of luring the masses into believing something evil is ‘all right’ if the many vote for a law or motion that may in fact be quite evil and contrary to God’s laws. True, there have been many corrupt kings in the past that failed in their duty, but as the Bible reminds us: “ ... shall a man be more pure than his Maker? Behold they that serve him are not steadfast, and in his angels he found wickedness.” (Job. 4:17-18) There is always the risk of corruption, but that does not give mankind the excuse to reject the form of government most acceptable to God. St. Faustina revealed that a soul cleansed from sin and on intimate terms with God recognises that it “comes from royal stock”.<sup>94</sup> Christ taught His disciples to pray, “Thy Kingdom come. Thy will be done on earth as it is in Heaven.” Heaven is not a republic.

This denunciation of democracy by the mystics is certainly a harsh rebuke, and no doubt sounds irrational to people today now convinced democratic republics are the best and most just form of government. It certainly *sounds* fair that the people should elect their own rulers as no one wants the ‘tyrants of old’ to return; however, if there is even a suspicion that secret political societies directly or indirectly influenced the formation of modern day republics as mentioned earlier, can anyone be entirely sure that this entrenched perception denouncing monarchies is not the result of a deliberate vilification of the monarchical order? Democracy certainly has its own set of gaping if not worse flaws, particularly with political divisions. A nation can be splintered apart more rapidly from within by dysfunctional political parties jostling for power and racing to secure their own interests and seats, not to mention limited terms of office ensure that any real progress made in the interests of the nation will more often than not come to a grinding halt as one side press forward their own agendas and block those of another, the process repeating itself as majorities in office are gained or lost with each election. There is also the unseen corruption: how often do money and the ‘power behind the scenes’ dictate the polices of a republic to the detriment of the people? We must not forget democracy does not guarantee a government will not end up burdening its people with excessive taxes that are then outrageously misspent, that the nation will not be mutated into a police-state, or escape being strangled alive by a ‘red-tape dictatorship’ for that matter, the laws of a country becoming so oppressive under the guise of protecting civil liberties that the citizens fear their own governments. There are many forms of tyrants, but there are none so terrible as those stifling their own people in the name of freedom. Of interest, Tolkien penned the following in a letter to Christopher Tolkien dated November 29, 1943:

“My political opinions lean more and more to Anarchy (philosophically understood, meaning *abolition of control*, not whiskered men with bombs), or to ‘unconstitutional’ Monarchy.”

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<sup>94</sup> St. Sr. M. Faustina Kowalska, *Divine Mercy in My Soul: The Diary of the Servant of God, Sr. M. Faustina Kowalska*. Notebook 1, entry 120, (Massachusetts: Marian Press, 1987), p. 67.

In other words, by considering ‘anarchy’, Tolkien no doubt meant a peaceful dissolution of the constrictive forms of government currently existing, (democracy and communism?) to allow a new government to take place. He obviously did not favour ‘lawless mayhem’ brought about by terrorists according to the popular interpretation of the word as he simultaneously leaned towards the conservative right in supporting absolute monarchy. It is possible he yearned for the complete abolition of all anti-Catholic forms of rule that rose up since the American and French revolutions, which would allow for the prophesied renewal of the absolute monarchies and the Church to take place, not to mention the glorious Age of Peace that was promised. We find Tolkien’s political sentiments are in keeping with one particular revelation given to Marie-Julie in that the Great Renewal could not occur until Heaven intervened with cataclysmic events and cleared the ground for the ‘new seed’ of the Church to flourish. Everything that was established after the Revolution and opposed to the absolute monarchy will be swept away:

“The hour of God is not far,” says Saint Michael, “this profound terror will (bring about) the triumph of the new France. But this triumph cannot come before (if) Justice is not pressed down on this rotten land. (...) To reinstate the King chosen and destined by God, it is necessary that all those who are present (i.e. in the present form of government) be swept away.”<sup>95</sup>

Indeed, many Catholic mystics foretell that all republics would be eradicated like useless weeds and fruitless branches with the arrival of the Great Monarch. Ven. Bartholomew Holzhauser (1613-1658) prophesied: “The powerful Monarch, who is sent from God, will uproot every Republic.”<sup>96</sup>

However, according to many of the prophecies, the situation on earth will become much more dire before the expected King and Angelic Pontiff arrive: anti-clerical ideals devised by the secret sects would also infect the hierarchy of the Church and they would be used to *attack it from within*. Bl. Catherine Emmerich noted in 1820, “I see more martyrs, not now, but in the future...I saw the secret sect relentlessly undermining the great Church.”<sup>97</sup> Ominously, Waite hints to a Masonic infiltration in his *Encyclopaedia of Freemasonry*, writing that there were forces attempting to bring a “Catholic scheme of Masonry” into the Brotherhood that were “one at root with the Church and *behind* the Church” with the prediction that the Church and the Brotherhood will someday enter “into one consciousness.”

<sup>95</sup> Vision c. September 29, 1878, *Ibid*, pp. 149-150. Is it possible that this vision refers to events in our own times? In the same vision, St. Michael warns God’s people not to place their confidence in one ruler who is described as a ‘pillar of mud’, he will do nothing to reform the government into an absolute monarchy. French President Sarkozy’s father comes from Hungarian aristocracy, but obviously President Sarkozy was not the ‘chosen one’. “Sar” and “Kos” are Hungarian words for ‘dirt’ and ‘mud’. “Sark” also means ‘pole’, so President Sarkozy could literally be referred to as a ‘pole’ or ‘pillar’ of mud!

<sup>96</sup> Bartholomew Holzhauser, *Visions* (1646), in *We Are Warned*, p. 536.

<sup>97</sup> *We Are Warned*, p. 546.

<sup>98</sup> *Encyclopaedia of Freemasonry*, Vol. 1, p. 33.

In the 'Alta Vendita' documents we discover the Carbonari political sect schemed to have a pope moulded according to their desire get elected to St. Peter's seat, and were willing to work at their bold plan for a century if need be.<sup>99</sup> We discover a Carbonari member code-named 'Vindex' wrote to a 'Nubius' in 1838: "It is corruption en masse that we have undertaken: the corruption of the people by the clergy, and the corruption of the clergy by ourselves; the corruption which ought, one day to enable us to put the Church in her tomb. (...) The best poniard with which to strike the Church is corruption. To work, then, even to the very end."<sup>100</sup>

Many of the prophecies state that due to the moral corruption of clerics, the disciplines of the Church will become lax and that the form of the liturgical traditions as they had been practised for centuries would disappear for a certain period. Marie-Julie warned in 1880, "All the works approved by the infallible Church will cease to exist as they are today for a time."<sup>101</sup> She also revealed that a rebellious priesthood not of Christ within the Church would institute a 'New Mass' with words odious in Heaven's sight, it will be a new rite that is sealed with "the words of the abyss"<sup>102</sup> and composed by enemies of the Faith that will be of the same spirit as those who conspired to bring about Christ's Crucifixion,<sup>103</sup> obviously referring to the Jewish sects that yearned for a Messiah that corresponded to their worldly ideals.

Many of the traditionalist faithful in the Church note this could be none other than a forewarning about the 'Revolutionary' Vatican II council that brought in the new vernacular Rite of the Mass and use of the vernacular in other ceremonies contrary to what had been taught for centuries. Since the Council of Trent (1545-1563) when the Latin Rite of the Mass was set for all time by Pope Pius V, it had always been declared that by adhering to the use of Latin as its official language, the Church maintained its unity and was a means of preserving the faith from many evils. The use of the one and same language in all the Catholic churches around the world served as a connecting tie binding them to Rome, and drew together a multitude of nations divided by language into one unity as members of God's family in the Church. The rites were the same no matter where a believer attended in the world: One, Holy, Catholic and Universal Church. Furthermore, the use of a dead language not commonly spoken among the people was not subject to change like vernacular tongues, and therefore Latin was a means of preventing doctrinal error and heresies from entering the Church: it was taught that these evils would inevitably arise from a multiplication of translations if the vernacular was introduced since the context and expressions of living vernacular languages changed on a regular basis. The use of the sacred unchanging ancient Latin language also imparted great reverence and dignity to the sacraments, in particular, the most important liturgical celebration of the Church, the sacrifice of the Mass. As a sacrifice, it was to be offered with all reverence possible, hence the vernacular was not to be used as this would imply an 'instruction' of the mysteries offered to the people and not a sacrifice. All instruction about the Mass was to be taught separately to the congregation at appropriate or specially designated times. We find nearly all Latin missals and catechisms dating before Vatican II point out these differences, reminding the faithful that when the Protestants broke away from

<sup>99</sup> 'Alta Vendita': Ch. XIV.

<sup>100</sup> Ibid. Ch. XV.

<sup>101</sup> *We Are Warned*, p. 235. Vision dated June 1, 1880.

<sup>102</sup> Ibid. p. 285. Also reiterated in a vision dated November 27, 1901: other sources say this vision was given in 1902, p. 353.

<sup>103</sup> Ibid. p. 353.

the Church and denied the sacrificial nature of the Mass contrary to the Church's teaching they began to use the vernacular in their services.

Suddenly, contrary to everything it had taught before, the Church began to abandon its universal application of Latin, the Mass was changed to the vernacular and then a new rite was introduced shortly thereafter, a service which is word for word and action for action exactly like the Protestant rite. Considering the Church now sanctions an opposing course of action against what it had taught for centuries, i.e. that use of the vernacular would allow a multitude of evils to creep in, it is no wonder that the Vatican II Council has been called a diabolical 'revolution' within the Church by the traditionalists. Even Pope Paul VI noticed that something dreadful was happening after Vatican II, (yet did nothing to repeal the decrees of the Council):

"It is an interior upheaval, acute and complicated, which nobody expected after the Council (Vatican II). It is almost as if the Church were attacking itself. We looked forward to a flowering, a serene expansion of conceptions which matured in the great session of the council. But ... one must notice above all the sorrowful aspect. It is as if the Church were destroying herself."<sup>104</sup>

Tolkien was without doubt dismayed when these changes occurred as languages were very important to him. Not only was he knowledgeable in existent ancient languages, he invented his own, devoting a considerable number of pages on the history, letters, spelling and pronunciation of his various fantasy languages of Middle Earth in his text, the symbolic use of which plays a considerable role in *Lord of the Rings*. We recall that the rebellious Númenoreans who separated from the Faithful and challenged the Angelic Valar abandon the ancient High Elven language, one of the most esteemed in Middle Earth, and embrace their own common tongue as a sign of defiance. Language is also symbolic of creating an identity: the Dwarves keep their language secret and use it only among themselves as a sacred tongue, while Lord Sauron invents a Black Speech to be used by his evil minions and inscribes the famous lines of the One Ring on the magical gold band in the same black speech. Tolkien, recognising the abandonment of the Church's official sacred language as something reeking of rebellion adhered to the original teachings of the Old Faith and refused to submit, adamantly answering in the ancient Latin like a 'Faithful Elendil' during the new vernacular services to the mortification of all around him as his grandson relates:

"I vividly remember going to church with him in Bournemouth. He was a devout Roman Catholic and it was soon after the Church had changed the liturgy from Latin to English. My grandfather obviously didn't agree with this and made all the

<sup>104</sup> Pope Paul VI, *Address to the Lombard Seminary in Rome*. December 7, 1968. *We Are Warned*, p. 569. On another occasion, Pope Paul VI also declared that Vatican II did not bring the promised day of sunshine within the Church, but storms and darkness: "It is as if from some mysterious crack, no, it is not mysterious, from some crack the smoke of Satan has entered the temple of God." Sermon given during the Mass for Sts. Peter and Paul on the ninth anniversary of his coronation, June 29, 1972. *We Are Warned*, p. 568.

responses very loudly in Latin while the rest of the congregation answered in English. I found the whole experience quite excruciating, but my grandfather was oblivious. He simply had to do what he believed to be right.”<sup>105</sup>

Obviously Tolkien was aware of the prophecies concerning the rebels who would try to infiltrate the Church long before this occurred, hence his public demonstration of fidelity to the ancient Latin ways. Curiously, we find he slipped in notable references into *Lord of the Rings* that seems to refer to the dreaded ‘infiltration’ that would take place: first is the battering ram of Mordor hammering the City of Kings, which is named after the ‘hammer of Hell’ and is fashioned in the shape of a ‘ravering wolf’, a symbol of demonic infiltrators used by St. Paul to the Ephesians: “I know that after my departure, ravering wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things, to draw away disciples after them.” (Acts 20: 29-30) Obviously, this analogy was inspired by Christ’s warning “Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravering wolves.” (Matt. 7:15) We discover Bl. Catherine Emmerich was shown that Christ used a similar term to warn his disciples how to detect certain followers of a secret political society that was in league with the Pharisees and Sadducees<sup>#</sup> and caused considerable trouble during His own ministry and that of St. John the Baptist, spying on them and setting subtle traps to ensnare them. They were called the ‘Herodians’:

“(The Herodians) lived very privately and had some kind of mysterious organization by which they secretly helped one another. Many poor people applied to them, and received immediate relief. These Herodians were outwardly great sticklers for the prescriptions of the Pharisees, in secret they aimed at freeing Judea from the Roman yoke, and consequently were closely attached to Herod. They were something like modern freemasons. I understood from Jesus’ words that they feigned to be very holy and magnanimous, but in reality they were hypocrites. (...)”<sup>106</sup>

“The people complained of their spying into everything. (...) the feeling of being constantly watched was very distasteful to them. (...) Then Jesus painted the ordinary manner of acting among Herodians, applying to them the passage from the Prophet Isaias (...) which treats of dumb dogs that do not bark, that do not turn from evil, and that tear men in secret.”<sup>107</sup>

<sup>105</sup> Simon Tolkien, February 23, 2003. “My Grandfather”, *The Mail on Sunday*. See also: <http://web.archive.org/web/20080422072235/http://www.simontolkien.com/jrrtolkien.html>

<sup>#</sup> “The people hurriedly gathered in crowds, and the Doctors of the Law and the Herodians were all expectancy to ensnare Him in His doctrine.” *The Life of Jesus Christ*, Vol. 2, p. 273.

<sup>106</sup> *The Life of Jesus Christ*, Vol. 2, p. 243.

<sup>107</sup> *Ibid.* p. 278. The full passage in Isaias: “His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams. And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into

“(Jesus) warned the disciples of what people they should for the future beware, and described the Herodians in terms so exact that no one could fail to recognize them. Among other things, He said that they should beware of certain people in sheep’s skins and long leathern straps! ‘Beware,’ He said,’ of the profane in sheepskins and long girdles!’ By these words, Jesus signified the lurking Herodian disciples of John who, in imitation of John’s true followers, wore a kind of sheepskin stole around the neck and crossed on the breast.”<sup>108</sup>

According to Bl. Emmerich’s visions, the Herodians, like the Pharisees and Sadducees, were attempting to establish an earthly kingdom and expected a Messiah according to their own world-view: “What He (Jesus) said of the fulfilment of the weeks of Daniel, of the near coming of the Messiah, and of the King of the Jews, was excellent and quite in accordance with their own ideas. But as He told them, *they* might seek where they would, they would still nowhere find the Messiah.”<sup>109</sup> This bears a remarkable resemblance to Marie-Julie’s revelations mentioned above that those not of Christ’s priesthood would attempt to change the ancient liturgical forms of the Church, and would be *of the same spirit* as those who crucified Him.\* Marie-Julie further warns that the infiltrators in the Church would not stop at these first attempts to change everything, they will also disperse good pastors (bishops) and replace them with others “... formed by hell, initiated in all vices, all iniquities, perfidious, who will cover souls with filth ... New preachers of new sacraments, new temples, new baptisms, new confraternities...”<sup>110</sup>

If the angelic Istari in *Lord of the Rings* are representative of the priesthood in the Church, then Tolkien also includes references to a ‘fallen member’ changing sacred traditions to suit his own ends via the treachery of the once-white wizard Saruman, suggesting the author may have been aware of the schemes of the Carbonari to corrupt the clergy and their plots to place an imposter-pope in the Holy See. We learn during the Council of Elrond held in Rivendell that Saruman as leader of the Wise Council helped to combat the forces of Lord Sauron and cast him out of the tower of Dol Guldur in ages past when he had assumed the shadowy form of the ‘Necromancer’. However, the means to defeat Sauron the first time were Saruman’s undoing in the Third Age when the Ring is found again. Saruman had studied the Dark Lord’s arts in order to learn how to defeat him, hoping to find a weakness, but in the end was captivated by his power, especially his invention of the One Ring and was seduced into imitating him. Elrond sadly notes: “It is perilous to study too deeply into the arts of the Enemy, for good or for ill.”<sup>111</sup> Saruman begins to breed his own army of hybrid orcs, their dark blood mixed with that of men so they have the ability to withstand the sunlight, which the other orcs

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their own way, every one after his own gain, from the first, even to the last.” (Isaiah 56: 10-11)

<sup>108</sup> *The Life of Jesus Christ*, Vol. 3, pp. 25-26.

<sup>109</sup> *Ibid.* Vol. 2, p. 274.

\* Compare Christ’s description of the secret-society Herodians as ‘dumb dogs that do not bark’ mentioned earlier with Psalm 21 (17-18) predicting Christ’s crucifixion: “For many dogs have encompassed me: the council of the malignant hath besieged me. They have dug my hands and feet. They have numbered all my bones.”

<sup>110</sup> May 10, 1904. *We Are Warned*, p. 360.

<sup>111</sup> *Ibid.* p. 282.

are unable to endure. To the new *uruk-hai* orc breed he gives their fill of man-flesh, plus has dreaded wolf-riders and other evil races enter his lists. As his symbol of power, he has chosen a White Hand, the sign of authority that sounds very similar to the French *main de justice* mentioned earlier. As we recall, Bl. Catherine Emmerich, was shown the significance of the 'hand' in the priesthood, its power to cure and bless which priests seldom do, noting that the staff of Eliseus also symbolised the 'hand' in the same manner and had a mystic connection with the bishop's crosier and monarch's sceptre, obviously as symbols of authority granted to them by God's Hand.<sup>112</sup> In the case of Saruman, he has taken the symbol of a priest's blessed authority and has turned it into one of tyrannical dominion. He attempts to rule over the realm of Rohan, and eventually takes control of the Shire, the idyllic pastoral land of the Hobbits, and turns it into an oppressive industrialized communistic police-state. The Hobbits are fooled into thinking they still have authority in their land by having been granted various official posts such as 'sheriff' or 'deputies', but are suffocating under a system bogged down by senseless laws, and the misappropriation of goods that are never redistributed to the people but are stolen by the evil Men overseeing the new government, including Saruman.

Lusting after power, Saruman makes a new alliance with Mordor, and although he plans to betray this alliance, he falls under the secret influence of the Evil Eye and ends up doing the work of the Eye without realizing it as Frodo related. Filled with pride, Saruman begins to refashion the Istari Order into a new organisation modelled after his concept of how the Istari should be, not as the Immortals have ordained. When Gandalf the Grey seeks his assistance unaware of his treachery, he discovers Saruman has a 'new ring' and has actually created a Ring of Power in imitation of the Dark Lord by his own admission: "For I am Saruman the Wise, Saruman Ring-maker, Saruman of Many Colours!"<sup>113</sup> Mocking the 'Old Order', and indeed, treating Gandalf the Grey with contempt at first, he casts aside the revered colour white and displays to Gandalf new 'vestments' of his own making, a white-seeming cloth that is made of a myriad of flashing colours but bewilders those who look on it. Saruman admits he too like Sauron has "many eyes" that are in his service, seeking news of the One Ring. Aware that Gandalf knows where it is hidden, he attempts to persuade him to abandon the old order of the Istari as it was, forget the Eldar and the dying age of the Faithful Númenoreans, and join him in fashioning the New Order, first under the wing of Mordor, then turn on Sauron and reign in his place:

"A new Power is rising. Against it the old allies and policies will not avail us at all. There is no hope left in Elves and dying Númenor. This then is the choice before you, before us. We may join with that Power. (...) Its victory is at hand, and there will be rich reward for those that aided it. As the Power grows, its proved friends will also grow, and the Wise, such as you and I, may with patience come at last to direct its courses, to control it. We can bide our time, we can keep our thoughts in our hearts, deplored the evils done by the way, but approving the high and ultimate purpose: Knowledge, Rule, Order; all things that we have

<sup>112</sup> *The Life of Jesus Christ*, Vol. 1, pp. 19-20.

<sup>113</sup> *Lord of the Rings, The Fellowship of the Ring*, p. 276.

so far striven in vain to accomplish, hindered rather than helped by our weak or idle friends. There need not be, there would not be, any real changes in our designs, only in our means.”<sup>114</sup>

Gandalf does not fall prey to Saruman’s deceit, for the end does not justify the means, and ‘The Grey Pilgrim’ remains faithful to the mission of the old Order of the Istari to defend Middle Earth against the wiles of Sauron without challenging Sauron himself, nor seek power or dominion over Elves and Men. Gandalf rebuffs his offer and realizes Saruman by his very treachery no longer holds authority of the Wise Council: “I have heard speeches of this kind before, but only in the mouths of emissaries sent from Mordor to deceive the ignorant. (...) You were Head of the Council, but you have unmasked yourself at last. Well, the choices are, it seems, to submit to Sauron, or to yourself. I will take neither.”<sup>115</sup> Saruman imprisons Gandalf in his tower, but Gandalf escapes and informs the other members of the Wise Council of Saruman’s treachery. Gandalf observes that of all the perils the Wise Council had to endure in their fight against the power of Sauron the worst was enemies from within: “In all our long wars with the Dark Tower treason has always been our greatest foe.”<sup>116</sup> He also says something similar about the despair of the Steward Denethor as his lack of hope and faith threatens to tear apart the unity of the King’s City: “Even in the heart of our stronghold the Enemy has power to strike us: for his will it is that is at work.”<sup>117</sup> Of interest, Gandalf’s remarks are not unlike Christ’s warning: “And a man’s enemies shall be they of their own household.” (Matt. 10:36)

Returning to the prophecies, due to this internal upheaval, there will be a spiritual war between the ‘New’ church established by usurpers from within and those faithfully holding on to the ancient traditions. As a result, confusion will arise within the Church itself, and indeed, persecutions. Tolkien includes similar references in *Lord of the Rings*. Gandalf, the faithful and more worthy member of the Istari, is rebuked and treated terribly by those who have fallen under the influence of the Evil Eye. The Steward Denethor does not give him as warm a welcome as he does for Saruman when they both wish to conduct research in the ancient archives of the royal city. Denethor continually calls Gandalf an old fool. The King of Rohan also treats Gandalf with disrespect until he later frees him from the malicious influence of Saruman. Under the influence of evil, Denethor and the King of Rohan view Gandalf’s warnings and words of wisdom as a nuisance and bad omens, blind to the fact he is bringing them wise council. In fact, Denethor accuses Gandalf of seeking to seize power over the kingdom, the same accusation that Saruman makes when Gandalf takes his place and is promoted to the colour White. No doubt these accusations are attempts to discredit Gandalf and prevent people from placing their trust in him. Gandalf remarks as he rushes to prevent the crazed Lord Denethor from carrying out his mad plans: “Work of the Enemy! (...) Such deeds he loves: friend against friend, loyalty divided in the confusion of hearts.”<sup>118</sup> At one point in *Lord of the Rings*, the remnant of the Fellowship cannot tell Gandalf and Saruman apart: not only do they look alike, but after Gandalf’s

<sup>114</sup> Ibid. pp. 276-277.

<sup>115</sup> Ibid. p. 277.

<sup>116</sup> Ibid. p. 268.

<sup>117</sup> Ibid. *The Return of the King*, p. 886.

<sup>118</sup> Ibid. p. 885.

assumed death, rumours abound that Saruman is sneaking abroad in the guise of an ‘old man’ gathering news as though he had assumed the ‘Grey Pilgrim’s’ likeness. As a result, Aragorn, Legolas and Gimli mistake the resurrected Gandalf for the traitor when he meets up with them again in Fangorn Forest after defeating the Balrog, but are surprised to find him promoted to his new role as the White Rider. Hence, we see references to prophecies that before the Great Monarch arrives few will be able to recognize the True Church from the ‘False’ Church.

In the end, Good eventually triumphs over Evil in *Lord of the Rings*, Gandalf in his wisdom directs each person on the path they must take in order to further the cause of Good, much like an Angelic Pontiff. Frodo and Sam complete their mission to destroy the Ring, Sauron as the Evil Eye is obliterated and reduced to nothing. Saruman is exiled and eventually is slain by one of his own followers, and the New Age of Men begins with the reign of Aragorn with Gandalf’s blessing, obviously inspired by the prophecies of the Great Monarch and the restoration he will bring about after Middle Earth has been cleansed. Concerning our own world, as the secret societies attempted to destroy both monarchies and Church by revolutions, they shall meet the same fate: wars and cataclysmic convulsions of the earth shall be used to sweep away all they had set out to accomplish like the unfruitful branches mentioned in the Bible. Evil cities shall be toppled by wars and counter-revolutions, their ruins left as a warning to future ages. Many prophesies declare Paris in particular will meet a terrible fate and will signal the commencement of these chastisements: for its crimes it shall be utterly destroyed and will never be rebuilt. Fr. Nectou S.J. notes, “Paris will be destroyed so completely that twenty years afterwards fathers walking over its ruins with their children will be asked by them what kind of place this was; to whom they will answer: ‘My child, this was a great city which God has destroyed on account of her crimes.’<sup>119</sup> The Abbe Souffrant known as the Curé of Maumusson predicted in 1828, “Paris will be destroyed, so much destroyed that the plough will pass it by.”<sup>120</sup> According to another prophecy by Marie-Julie, only twelve survivors will be found in Paris.<sup>121</sup> The trouble will commence during the months of June and July with a violent civil war started by a handful of conspirators who will purposely set out to cause total chaos by setting off explosions under the city, and will incite others to revolt throughout the country.<sup>122</sup> The wording of the prophecies seems to suggest that it will be a traitorous handful within the government that will start the conflict, a manufactured civil war to bring about its own ends. When the government sees the revolution begin, it will “be like a bird” and take flight to another country to allow free reign to the carnage.<sup>123</sup> Christians will be persecuted and slaughtered, all churches will be closed and ransacked. Paris itself will collapse and will be left in its desolation. However, it will be in the midst of this turmoil when the Great

<sup>119</sup> *We Are Warned*, p. 541.

<sup>120</sup> *Ibid.* p. 553.

<sup>121</sup> *Ibid.* prophecy dated August 9, 1881, p. 286.

<sup>122</sup> *Ibid.* April 27, 1877, p. 53-54, June 1, 1877, p. 57, also September 20, 1881, pp. 292-293.

<sup>123</sup> *Ibid.* prophecy dated April 27, 1877, p. 54.

Monarch will appear and begin to drive the invading foreigners out of France\* and restore order in the country before bringing aid to other European nations.

Concerning the desolation of Paris, Tolkien appears to have included a reference with his city of Minas Ithil in the Morgul Vale, once a glorious tower-metropolis built by Isildur of the ancient Númenoreans upon their arrival to Middle Earth that was eventually captured by the Nazgûl Witch-kings. We discover in the Appendixes that the last king of Gondor is challenged by the Witch-king not long after the city's capture and he foolishly rides alone to the Morgul Vale to defend his honour, but is never heard from again, thus the Southern line of the Kings is destroyed and the rule of the Stewards begins, an illegitimate rule that lasts for centuries while the security of the kingdom is chipped away little by little. We recall the usurpation of the Stewards may symbolise the tumultuous establishment of the republic of France and its 'illegitimate temporal kings' set up against the heaven-blessed monarchy. Over time the once beautiful Morgul Vale ruled by the Númenoreans becomes dark and evil under the power of the Nazgûl, its very land polluted with their black iniquities, very similar to how Paris is described by Marie-Julie, a new 'Sodom' ruled by the 'Chamber of Hell' that will not be rebuilt because of its crimes. We find the same fate falls to the Morgul Vale when Aragorn assumes the throne as he decrees: "Minas Ithil in the Morgul Vale shall be utterly destroyed, and though it may in time come to be made clean, no man may dwell there for many long years."<sup>124</sup>

When will all these catastrophes occur? According to a few time lines revealed in some prophecies, the times of chastisements have already started. They would begin with plagues, famines, world wars, and natural disasters occurring on a more frequent basis and with greater destructive power. Mother Mariana de Jesus Torres (1635) warned that hell would be unleashed in the 19<sup>th</sup> and 20<sup>th</sup> centuries.<sup>125</sup> As mentioned earlier, Bl. Catherine Emmerich said Satan would be unleashed about fifty or sixty years before the year 2000, while Pope Leo XIII was shown the devil would be given about seventy-five to one hundred years to tempt the earth, which would make the 'Age of Satan' last from about 1950 to 2025, or up to 2050 AD. Marie-Julie was told in 1880 that Satan's reign had already

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\* Russia is one foreign power that will invade Europe according to the mystic Ven, Sr. Elena Aielo. However, in numerous prophecies, it is said that in addition to civil wars, Muslim invasions or incursions will once more threaten Europe and that the Great Monarch will eventually drive out those who do not convert. Marie-Julie declares France itself will become Muslim before the chastisements, a warning that Christians will be outnumbered. (*We Are Warned*, p. 414) No doubt this is another reason why heaven has denounced democracy: majority rule under Muslim leadership could be used to suppress or wipe out France's Christian identity and heritage. Of interest, we find in *Lord of the Rings* that the Dark Lord Sauron has many allies, including men called the Haradrim, it appears they are also called Southrons as they come from the south. Dressed in red and gold, they are described as having dark faces and eyes, long black hair, and are cruel and fierce. (*The Two Towers*, p. 672). Their weapons are scimitars, (*Return of the King*, p. 873), and they train great elephant-like creatures to use as beast of war, which points to the Arab invasions of the Middle Ages: Portugal and Spain in southern Europe were invaded from the south from northern Africa and held under Arab dominion for decades. In *Lord of the Rings*, the Haradrim forces are completely destroyed by Aragorn and his Army of the Dead in the Pelennor Fields. Hence, forever more the kingdom of the Haradrim lives under the dread of Gondor: "... and to the land of the Haradrim came only a tale from far off: a rumour of the wrath and terror of Gondor," (*Return of the King*, p. 882), a detail which may have been inspired by the prophecies concerning the Great Monarch who will liberate Europe from the cruelties of militant Islam.

<sup>124</sup> *Lord of the Rings, The Return of the King*, p. 1005.

<sup>125</sup> *We Are Warned*, p. 532.

commenced,<sup>126</sup> which is not out of synch with Bl. Emmerich's prediction as she was also told Satan would prepare the coming of his reign long before the promised years. Marie-Julie also warned in 1874 that France would have to pay for its two hundred years of democracy: the Revolution occurred in 1789-99, which indicates its chastisements would commence sometime around 1989-1999, placing the start of its era of punishment within the 'Age of Satan' mentioned above. We find a similar time of punishment was given to the mystic Sr. Jeanne Royer (Sister of the Nativity) (1731-1798) who was shown a sunset in a vision and asked how long it would be before nightfall: she calculated about two hours and was told by Christ that represented an approximate number of centuries the earth had left before the end of time.<sup>127</sup> Considering she died in 1798, we also see another ominous parallel with the years given above: two centuries calculated from 1798 gives us 1998. Sr. Royer also noted Christ had reserved the exact number of years, so the earth may be given more time, obviously if the earth repented, but she was not sure for how long. We cannot help but include St. Malachy's (1094-1148) famous predictions concerning the papacy: the saint was shown the successive popes and anti-popes up until the end of time and he revealed each of their identities through one-line clues written in Latin that are remarkably accurate. According to his time line and presuming there is no break in the text, we are already in the pontificate of the last mentioned pope: 'Petrus Romanus' ~ Peter of Rome, or the 'Rock of Rome'. The last and by far the lengthiest prophecy reads: "In the final persecution of the Holy Roman Church there will reign Petrus Romanus, who will feed his flock among many tribulations, after which the seven-hilled city will be destroyed and the dreadful Judge will judge the people."<sup>128</sup>

After the various chastisements, if the people refuse to convert, according to the mystics there will be one last horrific punishment that will befall the world and strip it of two-thirds to three quarters of its godless inhabitants: the Three Days of Darkness as foretold in the scriptures when the sun and moon shall be darkened and not give their light. Bl. Anna Maria Taigi (1769-1837) revealed: "God will send two punishments: one will be in the form of wars, revolutions and other evils; it shall originate on earth. The other will be sent from Heaven. There shall come over the whole earth an intense darkness lasting three day and three nights. Nothing can be seen, and the air will be laden with pestilence which will claim mainly, but not only, the enemies of religion."<sup>129</sup> St. Gaspar del Bufalo (1786-1837) stated: "The death of impenitent persecutors of the Church during the three days of darkness. He who outlives the darkness and fear of the three days will think that he were alone on earth because of the fact the world will be covered everywhere with

<sup>126</sup> Ibid. August 30, 1880, p. 242.

<sup>127</sup> Ibid. p. 544.

<sup>128</sup> St. Malachy, intro. By Peter Bander, *The Prophecies of St. Malachy* (Rockford: Tan Books and Publishers Inc., 1973). Usually, the prophecies reveal the various popes by their family names, or by the heraldic devices on their coats of arms when made cardinal or pope. The last prophecies tend to be the most 'metaphysical' of the list and difficult to interpret. 'Rock of Rome' seems the best interpretation of this description for Pope Francis as he took the name of St. Francis of Assisi, the saint who spiritually saved the Church from crumbling at a dark time in its history through his order, the Franciscans. According to tradition, Pope Innocent III saw in a dream in 1207 that the church of St. John Lateran, the basilica of the popes, was about to collapse, signifying that the Church itself was on the brink of falling apart. However, St. Francis stepped forward and supported the church on his shoulder as though he were the corner stone. Impressed with the dream, the pope approved the humble friar's new order.

<sup>129</sup> *We Are Warned*, p. 550.

cadavers . . .”<sup>130</sup> Bl. Mary of Jesus Crucified (Marie Baourdi) (1846-1878) warned: “All nations will be shaken by war and civil revolutions. During three days of darkness, the followers of the evil cause will be annihilated so that only one fourth of mankind will survive.”<sup>131</sup> Sr. Palma Maria Adolorata Matarelli d’Oria declared in 1863: “There shall be three days of darkness, during which the atmosphere will be infected by innumerable devils, who shall cause the death of large multitudes of unbelievers and wicked men. Not one demon shall be left in hell.”<sup>132</sup> Ven. Sister Elena Aiello (1895-1961) noted: “Clouds with lightning rays of fire and a tempest of fire will pass over the whole world and the punishment will be the most terrible ever known in the history of mankind. It will last for 70 hours. The wicked will be crushed and eliminated. Many will be lost because they stubbornly remained in their sins. (...) The hours of darkness are near....Some nations will be purified, while other nations will disappear entirely.”<sup>133</sup> Marie-Julie also gives considerable details on the Three Days of Darkness. When the punishments begin to fall on Paris and the churches are ransacked, that is when the Days of Darkness will commence: “There will be three days of devastation, there will not be any more Sacrifice, any more Masses (...) it will be three days of Hell. Satan will travel the Earth to turn over the shrines, but he will be rejected. (...) In these three days, the lights of the heavens will be extinguished and the angels will be dismayed.”<sup>134</sup> In another vision Marie-Julie was warned that for three days the sky would be on fire, “furrowed by fear of the divine wrath.”<sup>135</sup> The destruction will be so terrible that the earth will not be able to produce for many years, France will suffer terribly for three years afterwards.<sup>136</sup> She also relates other frightening details;<sup>137</sup> demons shall roam the earth and assume horrific forms and the faithful will hear horrible blasphemies uttered by them in the air. Blood-red clouds will billow across the sky, tumultuous thunder will shake the earth while lightning will sear everywhere and even enter people’s homes. Earthquakes will rock the foundations of the earth for the entire Three Days, tidal waves will sweep across the continent. Blood will flow so greatly that the earth will resemble one gigantic cemetery, the righteous will die with the guilty, and the famine afterwards will be great. Three-quarters of mankind will perish. Similar forewarnings continue even to our own times. Sr. Agnes Sasagawa of Akita was warned by the Mother of God on October 13, 1973: “As I told you, if men do not repent and better themselves, the Father will inflict a terrible punishment on all humanity. It will be a punishment greater than the deluge, such as one will never have seen before. Fire will fall from the sky and will wipe out a great part of humanity the good as well as the bad, sparing neither priests or faithful. The survivors will find themselves so desolate that they will envy the dead.”<sup>138</sup> Concerning the Three Days of Darkness, Marie-Julie was warned they would be ‘three days less one night’, and occur on a Thursday, a Friday and a Saturday, the Darkness will be lifted on Sunday, God’s day of rest.<sup>139</sup>

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<sup>130</sup> Ibid. p. 552.

<sup>131</sup> Ibid. p. 558.

<sup>132</sup> Ibid. p. 561.

<sup>133</sup> Ibid. p. 564.

<sup>134</sup> Ibid., October 27, 1876, pp. 43-44.

<sup>135</sup> Ibid. November 30, 1880, p. 274.

<sup>136</sup> Ibid.

<sup>137</sup> Ibid. January 4, 1884, pp. 342-343.

<sup>138</sup> Ibid. p. 570.

<sup>139</sup> Ibid. p. 420.

However, there will be several warnings before it strikes. Marie-Julie notes that before the chastisements fall, everyone will feel an interior ‘uneasiness’ and will sense that something terrible will not be far away from happening: those who listen to the warnings and reform their lives and do penance *may* be spared.<sup>140</sup> The next warning will come in the form of a frightening ‘Two Days’ of partial darkness: the sky will turn purple and red, the tops of tall trees will disappear in the ‘lowering’ of the sky, trees will also be burned, hail will fall as fire from the sky and leave traces of burning, foul rain will fall and blacken the earth, but will not harm the crops of the faithful.<sup>141</sup> During these Two Days, no one will be able to look out during the day as hot flashes will obscure the vision.<sup>142</sup> These Two Days of warning apparently will happen about thirty-seven days before the dreaded Three Days of Darkness.<sup>143</sup> There will also be unparalleled signs in nature that will warn humanity that something tremendous is about to happen.

Are there any means of protection against these horrifying days? According to a number of mystics, there are, but they are spiritual means and will not avail blasphemers. The one sacramental constantly recommended to the faithful is that they light a blessed candle in their homes that has been properly blessed by a Catholic priest.<sup>\*\*</sup> In fact, this will be the only thing that will give light in those Three Days, electricity will not work, nor will anyone be able to light a fire or lamp. Marie-Julie was told that the candles had to be made of 100% pure wax, such as beeswax, candles made from any other material would not light.<sup>144</sup> She was also told the candles will not give any light in the homes of the wicked. One candle will last for the entire Three Days and no storm, wind or earthquake during those Three Days will be able to extinguish them. Everything else will shake and topple due to the continuous earthquakes, but the table or furniture on which the blessed candle is placed will not shake, it will remain perfectly still. Also, these blessed candles will be the only thing that will light during the Two Days of warning.

It is stressed no one should look outside of their houses during the Three Days as they will instantly be struck dead. All windows and doors must be well covered to prevent the faithful from looking out and seeing God’s wrath. The faithful are advised to pray the rosary, and to keep other blessed sacramentals close to them such as holy water, the crucifix, and an image of the Blessed Mother as these will be the only items that will help dispel the terror for many will die just from the shock. The Blessed Mother also promised Marie-Julie that she would protect the possessions of the faithful who helped spread devotion to her, remained devoted to her, invoked her with devotion, and kept a blessed image of her in their homes.<sup>145</sup> According to some prophecies, a handful of unbelievers will be permitted to survive so they may recognise the True God and convert, they will be witnesses of God’s mercy and justice in future ages. Also, a remnant of the Jews will be spared as their final conversion is reserved for the Day of Judgement.

<sup>140</sup> Ibid. August 27, 1878, p. 119.

<sup>141</sup> Ibid. September 20, 1880, p. 246.

<sup>142</sup> Ibid.

<sup>143</sup> Ibid. November 28, 1881, p. 301.

<sup>\*\*</sup> For example, Bl. Anna Maria Taigi of Rome, Sr. Matalelli d’Oria, and Marie-Julie.

<sup>144</sup> *We Are Warned*, Sept. 20, (year?), p. 405.

<sup>145</sup> Ibid. p. 405. To preserve the fields, i.e. crops, the faithful are to plant blessed St. Benedict medals in the ground in the form of a cross. Ibid., p. 574. Marie-Julie was also shown new sacramentals and devotions that would help protect the faithful during the times of the chastisements. See pp. 572-588.

Of course, the punishments foretold sound overly drastic: why would such a merciful God destroy the earth in this manner? We read in the Scriptures that God will punish the earth by the sins mankind commits: “But the wicked shall be punished *according to their own devices*: who have neglected the just, and have revolted from the Lord.” (Wis. 3:10) Also: “That they might know that by what things a man sinneth, by the same also he is tormented.” (Wis. 11:17) For this age that has ushered in contraception, mass abortions under the pretext of population control, not to mention the crimes of genocide and euthanasia, it is just that God will punish rebellious mankind and its ‘culture of death’ with what it desires by permitting a catastrophic decimation of the human race. Also, as the forces of evil brought in revolutions to sweep away and destroy the order He wished to be established on earth, God will also tumultuously wipe out everything they attempted to build. As we saw earlier, the earth will become so infected by sin, that renewal will not be possible by any other means. On many occasions Marie-Julie was told that God was preparing the ‘ground’ for the New Seed of the Church, hence everything infected by error and sin has to be wiped away to allow the new ‘seedlings’ to flourish. In fact, she learned Christ does not want to punish the earth and had already delayed the chastisements, but if He delayed again and did not eventually send the punishments as foretold, *not one soul would be saved*: every person on the face of the earth would be corrupted by sin and there would be no hope of salvation.<sup>146</sup> As strange and contradictory as it sounds, the punishment will then be an act of mercy for those who survive as they have the opportunity to save their souls and become instrumental in the great renewal of the earth.

After the near destruction of Europe and the horrific calamities that will strike the earth, the prophecies state that a miraculous Age of Peace will come, the like of which has never nor will be seen again: it will be the last Great Age given to mankind before its final test.

### The Great Period of Peace

Once the chastisements have ended, the Great Monarch shall once more establish the Ancient Regime in France and the monarchies of Europe will be restored. Schisms and heresies will no longer exist. After the numerous miracles that will occur with the arrival of the Monarch and Angelic Pontiff, few will doubt which is the true faith. All Christians will convert to the Catholic Church, which shall be restored to its ancient traditions under the rule of the Angelic Pontiff. The earth will recover from the aftermath of the destruction and enter a period of great prosperity, the sciences will grow and be used properly for the benefit of humanity while harvests will be abundant. St. Hildegarde (1098-1179) says that during the great peace, citizens will be forbidden from carrying weapons, iron will only be used to make agricultural tools, the land will become exceedingly fruitful.<sup>147</sup> We notice that Tolkien, obviously influenced by the prophecies concerning the Great Monarch, includes similar promises regarding times of plenty under Aragorn’s

<sup>146</sup> Ibid. September 18, 1877, p. 60

<sup>147</sup> Ibid. p. 524.

reign as Gandalf declares to Butterbur of Bree: “Then the Greenway will be opened again, and his messengers will come north, there will be comings and goings, and the evil things will be driven from the waste-lands. Indeed the waste in time will be waste no longer, and there will be people and fields where once there was wilderness.”<sup>148</sup> We also find that King Aragorn reigns “six-score years in glory and bliss,”<sup>149</sup> however, the Great Monarch of prophecy will be the last and will leave no heirs.

The Great Monarch will be a king after Christ’s own Heart and will truly care for his people and serve them as a virtuous Christian ruler should.<sup>+</sup> He will not be pompous and proud, but meek and humble despite his mission as a soldier-king. John of Vatiguerro (13<sup>th</sup> century) says he will be so humble that he will travel as a barefoot pilgrim, yet will be a fearless soldier.<sup>150</sup> St. Andrew of Salos (450-515 AD) declares the Great Monarch will be a man of charity and will win the hearts of everyone, helping the poor to become rich, bring an end to every war, refuse to take bribes, and will abolish taxes for twelve years.<sup>151</sup> There will be no lawsuits in those days as everyone will live in charity, there will be no wrong-doers hurting others or dragging people into endless litigations.<sup>152</sup> According to Brother John of the Cleft Rock (14<sup>th</sup> century) the Monarch will establish his capital in Constantinople, (currently Istanbul) the former capital of the Christian Emperors founded by Constantine.<sup>153</sup>

There is one detailed prophecy by St. Francis of Paola (1416-1507) that the Great Monarch will establish the last and greatest order of the Church. They shall be called the Cruciferi, or ‘Cross Bearers’ and will “proceed with arms, with prayer, and with hospitality.”<sup>154</sup> The Great Monarch shall place the Cross on his standard and it will be the symbol of the new order. Apparently the new knights will play a major role during and after the chastisements and will be instrumental in establishing the Great Peace. Men of great virtue, knowledge, and also skilled in war, they will be organised into three groups and resemble the Crusader knights of old. The first group will consist of armed horsemen, the second priests and religious, the third nurses and healers. The Cruciferi Order will convert the Muslims and fallen Christians, and destroy or drive out heretics and tyrants that refuse to convert. St. Francis declares many wicked men will be eradicated at their hands and they will be the support of the Church both temporally and spiritually until the end of time, their reign will not end. Of the Great Monarch himself, St. Francis says he will be very holy and will be granted many spiritual gifts, including the discernment of souls. We discover Tolkien’s Aragorn possesses a similar gift for we read in Appendix A recounting his hidden days as a Ranger:

<sup>148</sup> *Lord of the Rings, The Return of the King*, p. 1030.

<sup>149</sup> *Ibid.*, Appendix A, p. 1099.

<sup>+</sup> And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. **But you not so:** but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is it not he that sitteth at table? But I am in the midst of you, as he that serveth.” (Luke 22: 25-27)

<sup>150</sup> *Ibid.* p. 527.

<sup>151</sup> *Ibid.* p. 519.

<sup>152</sup> *Ibid.*

<sup>153</sup> *Ibid.* p. 528.

<sup>154</sup> *Ibid.* p.530.

“ ... he passed out of the knowledge of Men of the West, and went alone far into the East and deep into the South, exploring the hearts of Men, both evil and good, and uncovering the plots and devices of the servants of Sauron.

Thus he became at last the most hardy of living Men, skilled in their crafts and their lore, and was yet more than they; for he was elven-wise, and there was a light in his eyes that when they were kindled few could endure.”<sup>155</sup>

As Aragorn and his armies arrive at the Black Gates of Mordor for their final battle, we see this gift of inner-discernment at work when the Dark Lord’s Lieutenant rides forth from Udûn, the deep dale of Hell, to relay Sauron’s terms. The ‘Mouth of Sauron’ mocks the army that dares to challenge Mordor as nothing but an inglorious rabble and insults Aragorn as someone less than even a common brigand. However, Aragorn stands his ground without raising a finger:

“Aragorn said naught in answer, but he took the other’s eye and held it, and for a moment they strove thus; but soon though Aragorn did not stir nor move hand to weapon, the other quailed and gave back as if menaced with a blow.”<sup>156</sup>

Returning to the new knightly order promised to the Church, Marie-Julie was shown that right in her own place of residence at La Fraudais is where the Fathers of the Cross will be housed, a great Sanctuary will be built there in honour of the Cross and will become a tremendous place of pilgrimage.<sup>157</sup> Marie-Julie was shown the exact details of how it would look. It will be a miraculous site with a healing spring and will also have houses for widows, orphans and cloisters of nuns. The great shrine will also receive miraculous help from Heaven during its construction: three times a day the workers will hear the heavenly choirs singing, the celestial music will give them relief in their labours. The angels will also help build it: workers will put a mark upon the walls only to return from their times of rest to discover that the walls will be miraculously taller than the markers. No worker will be killed during its construction, there will be no fatal accidents. Nobility and the rich will generously donate costly presents to help in its construction and adorn the shrine. It appears a great new ‘City of God’ will be founded around this great and holy place and will become the capital of the Cruciferi. Tolkien once more seems to be inspired or have had an intuitive understanding of the prophecies as we find in *Lord of the Rings* the noble peoples of Middle Earth promise to aid Aragorn rebuild his city in a similar fashion. Gimli the Dwarf promises on behalf of his people to send the best stone workers to build up the houses and roads, while Legolas the Elf notices that they need more beautiful living things to bring the heart delight, and promises to send rare singing birds and trees that do not die. Their people keep their word as we read:

<sup>155</sup> *Lord of the Rings*, Appendix A, p. 1097.

<sup>156</sup> *Ibid*, *The Return of the King*, p. 923.

<sup>157</sup> *We Are Warned*, pp. 461-488.

"In his time (King Aragorn) the City was made more fair than it had ever been, even in the days of its first glory; and it was filled with trees and with fountains, and its gates were wrought of mithril and steel, and its streets were paved with white marble; and the Folk of the Mountain laboured in it, and the Folk of the Wood rejoiced to come there; and all was healed and made good, and the houses filled with men and women and the laughter of children, and no window was blind nor any courtyard empty; and after the ending of the Third Age of the world into the new age it preserved the memory and the glory of the years that were gone."<sup>158</sup>



Scenes from Apocalypse, English Manuscript (c. 1220). (Top) Christ is honoured by the Kings of the earth with St. John as witness. (Bottom) The Wedding Feast of the Lamb with His Bride dressed in white. The Great Monarch's kingdom during the Great Peace will be a symbol of Christ's Everlasting Kingdom.

<sup>158</sup> *Lord of the Rings, The Return of the King*, p. 1004.

King Aragorn proves from the very first days of his reign that he is merciful and wise. He pardons all those who had raised the sword against Gondor and makes peace with them. He frees the slaves of Mordor and gives them lands to be their own and refuses to make slaves of those enemies who surrendered to him, sending them back to their homelands as free men. As he is of Númenorean blood, his lifespan is longer than those of ordinary men, his reign lasts a glorious 120 years. Unfortunately, this is one detail with which Tolkien was rather optimistic: the reign of the Great Monarch mentioned in the prophesies will last only a quarter of Aragorn's. The Great Monarch will rule approximately thirty-two years according to St. Andrew of Salos. Marie-Julie gives an approximation of twenty-five to thirty years.<sup>159</sup>

What will happen to the Great Monarch near the end of his reign? The prophecies tend to vary. According to many of the early predictions he will die in Jerusalem. St. Methodius of Olympus (d. 311 AD) states he will ascend Calvary, and taking the crown from his head, will place it on a cross in the exact spot where Christ was crucified and will entrust the Christian Kingdom to God the Father before his life ends. Since the Cross will be the miraculous sign that will announce the coming of the Great Monarch, he will also be granted the grace of directly giving up his own spirit, being assumed body and soul into heaven together with the cross and the royal crown.<sup>160</sup> Other saints such as St. Augustine of Hippo, St. Remy, St. Rabanus, St. Cataldus and St. Anselm of Canterbury state he will die on the Mount of Olives.<sup>161</sup> Of interest, Tolkien seems to have known about the prophecies concerning the Great Monarch's death for it seems the Great King will be given the grace to hand up his spirit directly to God when his mission on earth is over, which is exactly how Aragorn ends his life according to the chronicles included in the Appendixes: "... I am the last of the Númenoreans and the latest King of the Elder Days; and to me has been given not only a span thrice that of Men of Middle-earth, but also the grace to go at my will, and give back the gift. Now, therefore I will sleep."<sup>162</sup>

What shall happen after the death of the Great Monarch? Sadly, many of the prophecies state that the world will not appreciate this Great Period of Peace given to it and will take it for granted. The nations will grow lax with the fruitfulness of the earth and will fall back into their former errors of gluttony, lust, avarice, in fact, all the vices. The faithful will once more be put to the test as the last onslaught of the Evil One will begin almost immediately with the appearance of the Antichrist who will gather many followers through the preternatural wonders he will do through the powers of hell. The Antichrist will seduce many of the faithful who will have forgotten the prophecy that Christ will return with his Angels from Heaven in glory and will not return via the earth. The Antichrist will also convince the Jews he is the Messiah. Some revelations say the Antichrist will already appear in the very last days just before the Great Monarch hands his life back to God. It is a frightening prospect that after such a time of glory the world will be thrown once more into confusion, apostasy and slaughter as the followers of the Antichrist will put the faithful and those who oppose him to death in the most atrocious ways. However, theologians have stated that the rule of the Antichrist

<sup>159</sup> *We Are Warned*, p. 386.

<sup>160</sup> *Ibid.* p. 517.

<sup>161</sup> *Ibid.* pp. 518, 522, 523.

<sup>162</sup> *Lord of the Rings*, Appendix A, p. 1100.

will not last long despite the bloodthirsty nature of his reign, his kingdom will last for about three to four years before the Final Coming of Christ and the Day of Judgement.

Nevertheless, before the Antichrist there will be much to look forward to according to the mystics. It will be the greatest era the world has ever known or will know, many miracles will take place that will not be seen again until the End of the World. Marie-Julie reveals Heaven declared those who would live to see it and take part in the great renewal are indeed a blessed and predestined generation. However, only the faithful and righteous may live to see it, for the reign of the Great Monarch and the Angelic Pontiff will not come about by any human means but by prayer, sacrifice, and accepting Christ as the true King of the Universe of whom the Great Monarch and Angelic Pontiff will only be a symbol. Marie-Julie was told mankind must accept the Sacred Heart of Christ into their lives if the way for the Great Monarch was to be prepared, and that people must pray for his coming. We may either live as Christ wishes, repentant and devoted to Him and loyal to His Kingdom, or choose the fleeting pleasures of the world, remain blind to God's plan and suffer the consequences.

“Here is the Sword that was Broken and is forged again!  
Will you aid me or thwart me? Choose swiftly!”

~ Aragorn, *The Two Towers*.



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## Illustrations

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